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SERMON.

DANIEL IN PRAYER.

(FROM AN UNPUBLISHED VOLUME, BY DR. TOWNSON.)

DAN. vi. 10.—*Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

WE have here recorded, an action of great piety and religious courage; which I shall endeavour to illustrate in the following discourse. But, first, it may be convenient to give some short account of him, who performed the action here recorded; his fortunes, advancement, and situation, when he was thus called upon to show what manner of person he was.

Daniel was of the royal race of the kings of Judah. He was carried captive to Babylon in his childhood, about nineteen years before Jerusalem was destroyed by Nebuchadnezzar; and appointed to be bred in the palace of this king, together with some others of like family and fortune. These persons were educated in the manner that might best qualify them to be attendants upon the king, and his service; and accordingly were chosen, as their appearance and parts were most promising. Of this number, were the three, Shadrach, Meshach, and Abednego, who were appointed *first* to bear witness to the cause of the Lord, before the nations of the East. With these confessors, Daniel was allied in blood, and agreed in sentiment; for during the whole time of his youth, he carefully abstained from all the costly food and delicacies that were set before him; contenting himself to eat of such things, as were allowed by the law of his fathers; and of those, only the plainest and simplest: and this his temperance was rewarded with comeliness of person, strength of body, and more remarkable vigour of mind; so that he soon equalled and in a short time after exceeded, the most famous of the wise men of Babylon, in the deepest part of their learning. Which secular studies he did not neglect to temper and sanctify, with that better wisdom, from which the Psalmist found such advantage, when he declared, "I have more understanding than all my teachers, for thy

testimonies are my meditation ; I understand more than the ancients, because I keep thy precepts." And it pleased God to enlighten his mind, thus fitted and prepared, with an uncommon degree of divine truth ; and to reveal to him the knowledge of things to come.

The first public instance of this, appeared in the case of Nebuchadnezzar's vision. This monarch having dreamed a dream, and remembering no more of it than that it was of an unusual kind, Daniel was enabled by Heaven, to recall the dream, and interpret it to the king ; and thus became the instrument of saving the Chaldean sages, his instructors in learning : for the king had ordered them to be put to death, because they could not give this proof of their skill in divining. By this interpretation, Daniel obtained a large share of the confidence and esteem of the great potentate and conqueror of the East. And in the day of his prosperity, he did not forget his countrymen before mentioned, the friends of his youth and companions of his religious hours : who, by his means, were advanced to high offices in the state, while he himself was "made ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

This province he obtained, when he was not more than twenty years old ; and administered it so well, and with such a character of justice and prudence, that he probably held it on, under the succeeding kings, till he was of a great age. For he seems to have been possessed of it, at the time that Babylon was taken, when he was fourscore years old or more. The conquerors then were the Medes ; whose king, Darius, having appointed governors over the several parts of his kingdom, set three to preside over all the rest ; and named Daniel, so great and well known was his merit, to be the first of these three presidents : and he was designed for still greater honours, when the princes and nobles conspired, with a general consent, to work his ruin. It is easy to imagine, that a variety of motives might spur them on, and unite them, in this design : envy of his high advancement, and ambition in those who might hope to obtain what he lost ; aversion to his religion and nation ; and, we may add, no good will to his temperance and equal justice, which probably reproached the lives of the great men in an arbitrary and luxurious state. The downfall of Daniel, therefore, was a point in which all their views centered ; but this it was not easy to compass. Darius, whose interest and that of his people, Daniel studied to promote, had a just sense and esteem of his merit ; and his conduct was too upright to furnish them with any matter of complaint against him. His religion was the only thing that gave them hopes of success, if they could make a crime of it against the state : for they knew he would adhere to it inviolably, under all circumstances. And, therefore, they agreed upon a law, which was so contrived, as to seem to intend only the honour of the king, whom it placed, as it were, in the seat and throne of the divinity ; while it was certain to involve his faithful and most valued servant in its penalties. This law, the nobles and great men presented to Darius, in a body, and with one voice desired his ratification of it. Let us hear the Scripture account of the matter. "The presidents and princes sought to find occasion against Daniel, concerning the

kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him, concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever! All the presidents of the kingdom, the governors and princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king! he shall be cast into the den of lions. Now, O king! establish the decree, and sign the writing that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore, king Darius signed the writing and the decree."

Then follow the words of the text.

"Now, when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

From which passage, as was proposed, I now proceed to deduce a few practical observations.

And, first, we may observe, that the account here given of the prophet's piety, who *kneeled upon his knees three times a day*, is a description of his religious exercises, not only for thirty days, but during his whole life. *He prayed and gave thanks, as he did aforetime*: and upon this knowledge of his usual and daily course of devotion, the plot of his enemies was founded; as, by means of this plot it was occasioned, that so edifying a part of his character is known to us. We here see a person of great endowments of nature, and improvements of learning, eminent for skill in civil and sacred affairs, taking more delight in the humble exercise of prayer, than in all those high speculations of science, for which his mind qualified him; or in the public honors, to which his station entitled him; or in the ease and repose, which his great age seemed to require, in the vacancies of business. For this exercise, he allotted a considerable part of every day; and seems to have made his high offices, and large employments, a reason for increasing, rather than an excuse for omitting, his prayers. He seems to have judged, that increase of authority and trusts, multiplied the relations in which he stood, to the king and the community; that these were attended, each with its peculiar train of duties; and that duties multiplied and enlarged, required more disposition, and greater wisdom, in the magistrate, to discharge them. And, therefore, to be diligent in recurring to God, the Father of lights, from whom every good and perfect gift cometh down, was agreeable to the piety of Daniel, as it had been before to that of David and Solomon, and other great and wise men; from whose sentiments and practice it appears, that devotion is not such an enemy to the sight and converse of the world, as some would represent it: that we may discharge its offices without secluding ourselves from society; and without neglecting our duty to God, live friendly and serviceable to man.

Another thing that offers itself to our consideration in the text, is the firmness and deliberate courage of this good man. He knew that the writing was signed; he knew that it was aimed at himself: and that they who would endeavour to convict him by it, were a numerous and powerful party. What, then, was his conduct in these circumstances? Did he endeavour to avoid suspicion, by being never alone? Was he always conversing in public; and more than ever diligent in his court-attendance? . . . When he knew that the writing was signed, he went into his house: and what he there did, we may conclude from the ripeness of his wisdom and years, was not undertaken lightly, and without consideration. His usual exercises of devotion were now under the interdiction of a law: and he was not one of those, who pay no deference to the laws of men: the proper power of the magistrate he allowed; but not that of commanding what God forbade, or of forbidding what He commanded. The ordinances of man cannot be law, against the will of God. Thus his three friends, Shadrach, Meshach, and Abednego, had thought and acted several years before; when they refused to kneel down and worship the golden image, which Nebuchadnezzar the king had set up, in the plains of Dura. If these, his three friends, could show such neglect of life, and such faith in God, in their early days, as to go into the flames with an undaunted mind, how much more was it suitable to *his* age and piety, not to draw back through fear of death, or desert the cause of that God, who had never forsaken him? The eyes of believers and unbelievers, of that and all succeeding ages, *must* be turned upon him: if he held on the course of his religious exercises without being discovered by his enemies, the silent praise and testimony of a good conscience, which he had long enjoyed, would increase his satisfaction: but if, as he rather supposed and presaged, the vigilance of his adversaries detected him, God would be honoured by the confession of his faith; infidels must acknowledge the sincerity of his religion; the captived and afflicted Israelite would receive fresh courage, not to temporize or make wrong compliances, in matters of religion; and the force and credit of his example would reach to all places and times of the universal church. He therefore made no account of the writing and the decree, which Darius had signed; nor of the penalty annexed, which, through the laws of the Medes and Persians, could not be remitted him: but was contented to close a life crowned with affluence, power, and royal favour, in a shameful and barbarous death, rather than desist from his custom of adoring and praising God, during the space of the interdiction, or even for a single day.

The firmness and fortitude of the Prophet will appear further, from another particular of the text, which, at the same time, shows us the reverence with which his devotions were performed: his windows being open in his chamber towards Jerusalem, *he kneeled upon his knees*; for this chamber, into which he withdrew, was probably a room set apart for religious purposes; it being usual among the Jews, as may be collected from many passages of Scripture, as well as from the writers of their antiquities, to have a chapel in the upper part of their house, with a window looking towards Jerusalem: into this sanctuary, therefore, he retired, for the more solemn performance of his

devout exercises ; notwithstanding he had reason to believe, that his enemies would endeavour to surprise him, as in fact, they did : and that his being found alone in a consecrated place, would be interpreted and urged, as a breach of their law. But he gave them still greater advantage against him, by kneeling upon his knees : yet he acted with too composed a mind, to run into unnecessary danger ; while, at the same time, he avoided none, that was the necessary consequence of doing his duty : therefore, he must have looked upon kneeling as a very fit and becoming circumstance of prayer ; for, had he thought the simple act of the soul a sufficient expression of his duty, he might have prayed either sitting or standing, or in some other posture more easy to himself ; which would have furnished his enemies with no direct evidence, of what they were so desirous to prove. But *he kneeled upon his knees, and prayed as he did aforetime*, when he was used to omit no circumstance, that might help to enliven and support his devotion, or express the greatness of his humility and reverence towards God. Perhaps, being a prophet, whose mind was sometimes carried beyond the sphere of earthly and visible things, he had beheld with what order and solemnity God is worshipped in Heaven ; of which, another prophet, Saint John, who was an eye-witness of it, has given us a description ; at least, he had observed how men are led, as it were by instinct of nature, to do obeisance with their body, in presence of those who are their great superiors and benefactors ; and being never used to approach an earthly king, the king of Babylon, without marks of high respect, much less would he appear before the KING OF KINGS, but with such behaviour, as is used to signify the highest degree of duty and reverence ; nor content himself to offer to the Creator of soul and body, less homage than that of the whole man. *He therefore kneeled upon his knees.*

I have already made some general reflections on the prophet's religious course of life. But shall now propose a more particular observation, suggested by the text, concerning the *frequency* of his devotion : in this respect, he followed the example of ancient piety, afforded by the royal psalmist ; who, speaking of his own practice in this matter, says, " Evening, and morning, and at noon, will I pray and cry aloud, and the Lord shall hear my voice." These seasons of David's prayer, evening and morning, and at noon, and the three times a day, when Daniel prayed and gave thanks, probably coincided with each other ; and were the third, the sixth, and the ninth hours of the day ; at the first and last of which, the daily sacrifice was offered in the Temple. These, therefore, were stated hours of prayer to all the worshippers of the true God, throughout the earth. And he who could have seen, as Moses did from the top of Pisgah, would have beheld them assembled together in spirit ; offering their incense of prayer at the same time, and sending up, as it were, one voice to the throne of Grace. Of this custom, of observing the third, sixth, and ninth hours of the day, as hours of prayer, we meet with several instances in the New Testament. The first Christians received it from the Jewish Church ; but observed it with reference to Christ, the true Lamb of God, that taketh away the sins of the world : who was crucified about the third hour ; glorified by mighty signs and

wonders in heaven and earth, about the sixth hour, or noon; and expired about the ninth hour: and these seasons of devotion, having been settled, as is supposed, by the Apostles, were called apostolic hours. At the time, indeed, when Daniel thus prayed and gave thanks, the Temple of Jerusalem being in ashes, the daily sacrifice was taken away; but the removal of this, did not make the prophet's devotion to cease; which, though regulated and directed by the Temple solemnities, while they were in being, was founded on a more ancient and unalterable law: and the ruin of the former, and the want of an established service, affected his prayers in another manner, than to make him less mindful and observant of them; for now, it was matter of constant and earnest supplication with him, in his zeal, for the glory of God, and benefit of mankind, that so great a blessing as a public and national establishment of the true worship might be restored. In the mean time, his own devotion, flowing from reason and not custom, held on the same even course through all changes. He did not, even in this time of danger, content himself with the morning and evening, and omit the more observable season of his noontide retirement: "He prayed and gave thanks as he did aforetime."

He prayed and gave thanks as he did aforetime; that is, not only as often, but with the same devotion of heart, the same dedication of his thoughts to God, as when he prayed in the greatest security. Had his mind been divided between his duty and his safety, he might have escaped what followed; for, as the next verse to the text informs us, "then these men assembled, and found Daniel praying, and making supplication before his God." Whatever measures they took to surprise him, he must have been wholly taken up with his devotion to be surprised at all.

I have now followed the prophet of the Captivity, as far as falls within the design of this discourse; which was to show, by his example, what courage and constancy in matters of duty, religion can inspire; and how attentive true religion ever is to the great duty of prayer. The regard that is due to the examples of good men, in this and other instances, is the greater, where they have been remarkable for wisdom and prudence, as well as for an unblameable conversation: and where their circumstances have been such, as to make the performance of their duty more hard to them, than it was to others. Let us therefore consider the importance of prayer to God; who, besides the examples of these wise and good men, have the precepts and pattern of our Lord to direct and animate our devotion. Let us be not less ready to practise our duty in a settled, than others have been in a suffering state of religion; but let us diligently and thankfully embrace the happier means of pure and spiritual worship, with which God now blesses his church; the opportunities of public and private prayer, amidst our brethren, in peace and security.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Sacred Calendar of Prophecy; or, a Dissertation on the Prophecies which treat of the Grand Period of Seven Times, and especially of its Second Moiety, or the latter Three Times and a Half.* By GEORGE STANLEY FABER, B. D. Rector of Long Newton. In three volumes, 8vo. London: Rivingtons. 1828. 1l. 16s.

(Continued from page 542.)

WE proceed with our Analysis. Respecting the true date of the 1260 years allotted to the tyranny of the little Roman horn, by three tests,—namely, 1. The giving of the times, and the laws, and the saints of the Most High, into the hand of the western little horn; 2. The synchronical completion of the demonolatrous apostasy by the revelation of the lawless one as its head; and 3. The immediately consecutive rise of the eastern little horn;—the precise era is the year after Christ 604; and, therefore, the precise date of the seven times is said to be the year B. C. 657. Such being the subject of the 6th chapter, Book I., the seventh discusses the chronological arrangement of the latter times,—the last time or days, and the time of the end. We are taught that the latter times are the latter three times and a half, as contra-distinguished from the former three times and a half, and that they coincide with the period of the three apocalyptic woes;—whilst the last time is the last period of the latter times, or the period of the third apocalyptic woe-trumpet; and the time of the end is a short period, which, synchronizing with that of the seventh vial, intervenes between the close of the latter three times and a half, and the commencement of the 1000 years, and which is estimated as comprehending the term of about one year,—the *end itself*, (for there is a difference between *the end* and *the time of the end*,) being the *precise terminating point* of the latter three times and a half.

The duration of the time of the end is mere conjecture; as to the probability of its correctness, we shall not venture to frame a conjecture. At the expiration of this time of the end, the 1335 years of Daniel, and the 1000 years of St. John, commence; and, according to Mr. Faber's calculation, the seventh vial will begin to be poured out in the year 1864, and will terminate in the year 1865. In his former Dissertation on the Prophecies, our author taught that the time of the end extended "through the seventy-five years, which intervene between the end of the 1260 days, and the beginning of the season of Millennial blessedness." (Vol. I. p. 103, edit. 1806.) He now confesses himself to have been in an error. (Book II. c. 3. p. 314.)

The Second Book of the Sacred Calendar presents us with a preliminary arrangement of the prophecies, which respect the great period of seven times, and is divided into four chapters; the first of which treats "of Christ's prophecy delivered from the Mount of Olives, as immediately connected with the period of the seven times, and as illustrating the chronology of the temporal judgment-day of the Roman Empire, and of the *figurative* advent of Christ at the close of the times of the Gentiles;"—and the result of our author's investigation is, that our Lord's prediction does not stop short with the overthrow of Jerusalem, and with the *then* figurative coming of the Son of Man, but reaches from the apostolic age to the final consummation of all things.

Our author would get over the difficulty, which has perplexed the ingenuity of so many expositors, arising from the declaration of Christ, "This generation shall not pass away till all these things be fulfilled," by maintaining that the original word *γενεά* does not mean that generation of men, who were contemporary with the apostles; but, according to its *primary* sense, a *race*, or *family*, or *nation*; so that our Lord declares, that *the Jewish nation* should never pass away or be dissolved, or lose its *national existence*, till the termination of all things, agreeably to the promise of perpetuity, bounded only by the duration of the world, made to Judah by Jeremiah, c. xxxi. 35, 36.

Though we would not confidently dispute the accuracy of Mr. Faber's interpretation of our Lord's remarkable prophecy, we doubt seriously whether the Roman eagles be "*manifestly* alluded to as gathered together to the putrid carcase of the Hebrew polity;" for, "where-soever the body is, thither will the eagles be gathered together," *may* be nothing more than a *proverbial* phrase among the people of the East, expressing things inseparably connected by natural sympathies and affinities. "Her young ones suck up blood," says Job, "and where the slain is, there is she." To argue for an allusion to the *Roman standards*, savours more of refinement than of truth. We are not ashamed to acknowledge that Bishop Newton's Dissertation on this interesting portion of Holy Writ, is more agreeable to our views than the curious and plausible hypothesis of our learned author. The second chapter of the Second Book, upon the conversion of the Jews as connected with the fulfilment of the times of the Gentiles, or the coming in of the fulness of the Gentiles, (for the phrases are synonymous,) though ably argued and satisfactorily proved, contains little more than the doctrine of Bishop Newton on the same subject; for he, as well as Mr. Faber, teaches that the fulness of the Gentiles denotes their *chronological* rather than their *ecclesiastical* fulness; and "the important position," which Mr. Faber has appended

to this chapter in a note, is expressly stated in the text of the Bishop's Twentieth Dissertation, Part III.

Having finished his discussion of the Prophecies of our Lord and St. Paul, relative to the restoration and the conversion of the Jews, our author, in his third chapter of the Second Book, gives a summary view of the four predictions of Daniel, which treat of the great period of seven times, and particularly of the period of the latter three times and a half. But, as these visions are handled in detail in the four chapters of the Third Book, which form the first moiety of the second volume of the Sacred Calendar, we think it unnecessary to analyse Mr. Faber's *summary* view of the same; only we would advertise our readers, that in this portion of his learned work our author has endeavoured to fix the chronological arrangement of the 1290, and the 1335 prophetic days. The 1290 days he reckons from the capture of Jerusalem in the year 70, making them end in the year 1360, when Wickliffe began effectually to protest against the corruptions of popery; the 1335 days he would have to *commence* with the beginning of the period of blessedness *after the termination* of the 1260 days of St. John. And since the 1335 years of Daniel, and the 1000 years of St. John begin *synchronously*, the 335 years, which are the excess of one number above the other, and *subsequent* to the 1000 years, are deemed to be the precise time, which will be occupied in the gradual degeneration of the Millennians,—in the formation of the confederacy of Gog and Magog, and in the destruction of that confederacy in the great day of the battle of Armageddon. The concluding fourth chapter of the Second Book treats of the proper arrangement of the Apocalypse, which is intimately connected, as every one knows, with the four prophecies of Daniel, commencing with the commencement of the era of the metallic image, and extending to the final dissolution of the world. In this *abstract* arrangement our author has the wisdom to adopt the *principle*, on which the admirable Mede constructed his "*Clavis Apocalyptica*." But he objects, we think with equal wisdom, to some of the applications which that illustrious expositor made of the principle itself. The date of the 1260 years is said to commence with the sounding of the fifth trumpet, *i. e.* the first woe-trumpet, in the year after Christ 604; and will terminate, consequently, in the year 1864, with the earliest effusion of the seventh vial. The seven thunders are *identified* with, or are made at least the seven successive signals for the effusion of the seven vials, which were *closely* to follow the second woe of the Euphratian horsemen. But we *must* desist, as our limits compel us to pass to the remaining volumes of the work under review.

The Third Book embraces an exposition of Daniel's four predictions, relating to the period of the four successive empires, in as many

chapters; the 1st, detailing the vision of the metallic image; the 2d, explaining the vision of the four great wild-beasts; the 3d, unfolding the vision of the ram and the he-goat; and the 4th, illustrating the vision of the things noted in the Scripture of truth. Mr. Faber has directed his attention more particularly to the *chronology* and the *geography* of the metallic image, which represents the four great successive empires from the birth of Nebuchadnezzar, about the year 657 before Christ, to the dissolution of the Roman Empire at the close of the latter three times and a half, A. D. 1864. When *geographically* complete, the image is said to represent the Roman Empire alone, viewed as comprehending the dominions of its three predecessors. What is the chronology of the ascent of the four wild-beasts, the Babylonian lion, the Medo-Persian bear, the Grecian leopard, the anonymous Roman beast;—what were the two wings of the lion;—what their deplumation;—what were the two sides of the bear;—what his three tusks;—what the four wings of the leopard;—how the little horn of the Roman beast typifies the *spiritual* kingdom of the papacy;—how by the eradication of three of the ten horns of the Roman beast the little horn acquired a *temporal* principality;—what shall be the synchronical judgment of the Roman beast and his little horn;—how the two horns of the ram typify the kingdoms of Media and Persia; how the pushings of the ram denote the conquests of Cyrus;—how the *standing up* of the ram denotes the *rise* of the Persian monarchy, (which was founded some time between the year A. C. 811, and the year A. C. 771);—how the he-goat symbolises the Grecian Empire, and how its little horn typifies the spiritual kingdom of Mohammedism, rather than the individual king Antiochus Epiphanes, as the older commentators held, and rather than the Roman Empire, viewed chronologically from its first acquiring the kingdom of Macedonia, as the two Newtons maintained;—how the 2,300 days reach from the year B. C. 784, to the year after Christ 1517;—how the vision of the ram and the he-goat will terminate;—and the Mohammedan little horn be broken, and the Roman little horn, with its lawless usurpation be destroyed, and the sanctuary be cleansed at the close of *the time of the end*, in the year of the Christian era 1865;—how *all* these things are proved, he, who wishes to see the topics skilfully and minutely illustrated, will read the second and third chapters of Mr. Faber's Third Book of the Dissertation before us, and particularly the admirable and convincing note touching the interpretation of the little horn of the he-goat, which occurs at page 136. The fourth chapter of the Third Book introduces us to the vision of the things noted in the Scripture of truth, whose object it is to conduct us, by the great Calendar of Prophecy, to the era of the infidel Antichrist, or, in Daniel's phraseology, to the era of *the wilful king*. We are told

that this remarkable prophecy, having detailed the history of the empires of Persia and Greece, as it respects the *Roman* empire, treats of *five* successive periods, through which it descends, in chronological order, to the destruction of the antichristian faction and the restoration of the Jews.

The first period describes the Pagan persecutions of the Church under the Roman Empire, Dan. xi. 32, 33, and extends from A. P. C. 70, to A. P. C. 313.

The second period comprehends the help afforded by Constantine, &c. and extends from A. P. C. 313, to A. P. C. 604. (Dan. xi. 34) when the three and a half times of popery begin.

The third period, (Dan. xi. 35,) comprehends the persecutions which the Church suffered from popery, in its attempts to suppress the Reformation, and extends from A. P. C. 604, to A. P. C. 1697.

The fourth period, comprehending the diffusion of the spirit of Antichrist, and the exploits of the wilful king, extends from A. P. C. 1697, to A. P. C. 1864. (Dan. xi. 36—39.)

The fifth period, (Dan. xi. 40—45,) extending from A. P. C. 1864, to A. P. C. 1865, comprehends the final and ruinous expedition of the wilful king, and his overthrow by the kings of the north and the south in the field of Armageddon, “between the seas in the glorious holy mountain,”—the kings of the south and the north being the kingdoms of Egypt and Syria, as administered by their *then* existing governors, *whosoever they may be*. Mr. Faber retracts the opinion which he once held, as to the empire of *Russia* being the kingdom of the north, and wisely refuses even to *conjecture* what Power, at the time of the end, may be the *sovereign of Egypt*, and *therefore* the prophetic king of the south.—(See the Note, Vol. II. p. 276.)

The Fourth Book contains an exposition of the sealed or larger Book of the Apocalypse, and is divided into seven chapters, which treat respectively,—Chap. 1. of the general arrangement of the Apocalyptic Prophecies;—c. 2. of the four first Apocalyptic Seals;—c. 3. of the fifth and sixth Apocalyptic Seals;—c. 4. of the Seventh Seal;—c. 5. of the Apocalyptic third part;—c. 6. of the four first Apocalyptic Trumpets;—and c. 7. of the fifth and sixth Trumpets, or the first and second Woe-trumpets.

We feel persuaded with Bishop Newton, that “to explain the Apocalypse perfectly is not the work of one man, or of one age;” and that “probably it will never all be clearly understood, till it is all fulfilled.”* It is still, however,” (the Bishop adds,) “the sure word of prophecy;” and men of learning and leisure cannot better employ their time and abilities than in studying and explaining this Book,

* Dissertation on the Prophecies, Diss. 24.

provided they do it, as Lord Bacon adviseth, with great wisdom, sobriety, and reverence." Whilst, therefore, we give our author credit for these qualities, though we cannot forbear saying, that in some of his lucubrations we recognise more of the power of imagination than the force of truth; we would rather be considered, in this brief analysis of his learned labours, the faithful *reporters*, than the warm *advocates* of his opinions. Where our author has adopted the sentiments of his predecessors, he has the merit of enforcing their tenets with emphatic perspicuity; and where he has ventured to frame an hypothesis of his own, we are at a loss which most to admire, his talent for refuting anticipated objections, or the earnestness and the force of argument with which he endeavours to establish his individual creed.

So far as I can judge, (we quote from the second chapter, Book IV.) no part of the Apocalypse has been so completely and so universally misunderstood as the quaternion of the equestrian seals.

Some have applied these four seals to certain vicissitudes of the secular Roman Empire, arranged under certain imaginary classifications of the Roman emperors; while others have supposed them to announce certain phases or conditions of the Christian church, through which it gradually passed, from a primitive state of holiness and purity, to a state of active persecution in practice, and of death-like corruption in morals and doctrine. Each of these schemes of interpretation, though sanctioned by some names of eminence, *must assuredly* be pronounced untenable and inadmissible.

However, the quaternion of the equestrian seals ought to be understood in point of *applicatory* exposition, *nothing*, so far as the *abstract* principle of symbolisation is concerned, *can be more easy* than to determine its general import. —(Book IV. c. 2. pp. 289, 290.)

Now, we have some misgivings of mind relative to this "*must assuredly*;" and we are tempted to doubt the *facility*, under the general principle of symbolisation, of interpreting this quaternion of seals, ("*though nothing can be more easy*,") when we read the manifold and *widely* vaying discrepancies of the most illustrious commentators upon this dark and perplexing topic. Mr. Faber tell us, that a war-horse is the symbol of a *military* empire;

And since these four war-horses succeed each other through the chronologically successive opening of four seals, they must additionally denote four military empires successive to each other in widely extended rule and denomination.—Book IV. c. 2.

Our interpreter contends that the four war-horses of the four first seals can denote only the four great military empires of Babylon, and Persia, and Greece, and Rome, the colours of the four horses being nothing more than arbitrary marks of distinction, and the dates of the four first seals corresponding with the dates of the four metals in the great compound image. For the curious detail of particulars, we are obliged to refer our readers to the work itself: nor will our limits permit us to enter at all upon the subjects of the remaining chapters

of this book of the Sacred Calendar, abounding as they do with marks of diligent research, great sagacity, and much historical investigation. And we hasten at once to the third volume: it opens with the fifth book, which teaches us (chap. 1) what is the proper division of the little open book; then passes (chap. 2) to the vision of the two witnesses; (chap. 3) the vision of the dragon and the woman; (chap. 4) the vision of the ten-horned beast of the sea; (chap. 5) the vision of the two-horned beast of the earth; and (chap. 6) the vision of the Lamb with the 144,000 saints.

We would not invidiously compare Mr. Faber in 1828, with Mr. Faber in 1806,—his “Sacred Calendar” with his “Dissertation on the Prophecies;”—though in parallel columns, “*in manner following*,” (to use our author’s phraseology,) the vision of the two witnesses affords us a tempting opportunity:

FABER, 1806.

The two witnesses are the spiritual children of the twofold Church of Christ, the Pre-Christian and the Post-Christian Church, forming jointly the Church general.—Vol. II. c. 10. § 1.

The unfortunate and much injured Waldenses, *cooped up in the mountainous regions of France and Italy*, existed indeed like leaven in a mass of bread-corn, but *are little known except by their patient suffering*, &c. &c.—*Dissertation*, Vol. I. c. 6. p. 298.

When they shall draw near to the close of their testimony;—such *certainly* is the proper translation of the aorist *τελεισῶσι*: the subjunctive mood of the first aorist generally bears a kind of *future* signification; and the context amply shows that such *must* be its meaning in the present instance;—the witnesses *could not have finished* their testimony, *as our translation erroneously* represents them to have done.—*Dissert.* Vol. I. c. 6.

FABER, 1828.

We may consider it as an established point, that the two witnesses are the two Churches of the Vallenses and the Albigenes; if these be not the two witnesses, I see not where, consistently with the terms of the prophecy, we can find them.—*Sacred Calendar*, Book V. c. 2.

We are led to expect that their prophesying would be conducted upon a *scale of great extensiveness*:—the whole of the present characteristic, *even in its largest interpretation*, eminently belongs to the Vallenses and the Albigenes. Not content with faithfully setting forth the pure doctrines of Christianity to those who were situated within their own immediate geographical limits, they acted the part of zealous missionaries *throughout the whole of Europe*: their disciples abounded in Calabria, Spain, Germany, Bohemia, Moravia, and England;—and, as Reinerius complained in the thirteenth century, there *was scarcely any country* in which they had not obtained a footing.—*Sacr. Cal.* Book V. c. 2.

When they shall be *about to finish*, &c. Such a version is *most certainly* untenable; *clearly* the proper and obvious rendering of *ὅταν τελειῶσι* is, when they shall have finished. *Except in order to serve a turn*, I will venture to say, that *no person would ever have thought of rendering the Greek—ὅταν τελειῶσι τὴν μαρτυρίαν αὐτῶν*—by the English, when they shall be about to finish their testimony.—*Sacr. Cal.* Book V. c. 2.

FABER, 1806.

Political death is the only death to which a community is liable.—*Dissertation*, Vol. II. c. 10. § 1.

The two prophets were slain by the beast in the battle of Mulbury, on the 24th of April, 1547.—*Dissert.* Vol. II. c. 10. § 1.

The prophets resumed the functions of political life in the autumn of 1550, exactly three years and a half from the spring of 1547, when they were slain; they ascended into the ecclesiastical heaven in the year 1552.—*Dissert.* Vol. II. c. 10. § 1.

Speaking of the great earthquake, and the fall of the tenth part of the city, Mr. Faber says,

I scruple not to conclude that *that Revolution* (meaning the *French Revolution*) is here foretold.—*Dissert.* Vol. II. c. 10.

On this memorable day (viz. 12th of August, 1792), I conceive the third woe-trumpet to have begun its tremendous blast.—*Dissert.* Vol. II. c. 10.

We repeat, and beg leave to assure our learned and very respectable author, that we have not made this comparison of himself with himself from any invidious or sinister motive, and we trust that we fully prize the ingenuous magnanimity with which he has confessed the erroneousness of some articles of his pristine creed: but we would caution our readers against being misled by the *confident*, and, perhaps, *dogmatical* tone of our author, who seems never to permit himself to doubt the truth of his premises, or the infallible accuracy of his conclusions; and we conjecture that the purchasers of Mr. Faber's *Dissertation*, which is now altogether superseded by his *Sacred Calendar*, much as they may admire the candour of its author, and little as they may grudge the cost of that now *useless* and *mischievous* work, would be better pleased if they had been furnished with something like an *expurgating* appendix, by which they might *with facility unlearn* what Mr. Faber has injuriously taught them, and *readily* acquire a distinct knowledge of the *new* points in his prophetic faith. The oracle which has once

FABER, 1828.

The death, to which a Church is subject, may be *either moral or political*.—*Sacr. Cal.* Vol. III. Book. V. c. 2.

An edict was issued on the 31st of January, in the year 1686, by the operation of which,—the two witnesses were, on that day, slain by the wild beast, &c.—*Sacr. Cal.* Book V. c. 2.

Exactly three years and a half after this marked epoch (viz. 1686)—or on the 16th day of August, in the year 1689—the spirit of life from God entered into them, and they stood upon their feet.

On the fourth day of June, 1690, the edict for their full and legal establishment as independent Churches was signed, &c.—*Sacr. Cal.* Vol. III. Book V. § 2.

At this precise point of time (viz. 1688) took place the great earthquake, or revolution, described by the prophets as synchronising with the period during which the two witnesses lie dead, and revive, and ascend to heaven.—*Sacr. Cal.* Book V. c. 2.

If I mistake not, the adoption of the year 1789, as the commencement of the third woe, is *absolutely* and *imperiously* demanded by the very chronological notation of the prophecy itself.—*Sacr. Cal.* Book V. c. 2.

deceived us, is approached, we think, with diminished confidence in its wisdom; and though the priest may return his answers with his wonted tone of infallibility, their wonted reliance upon his interpretations is seldom found to accompany his votaries. "*Habemus confitentem Reum*;"—upon his own showing, Mr. Faber has been *much and often* wrong in his speculations; and we take the liberty of hinting, that he is *possibly much and often* wrong *now*. We ask him whether he had not the same unhesitating confidence in the truth of his conclusions in the year 1806, as he has now, in the year 1828? And we would finally admonish him that the cause of truth needs not the aid of the *bold* assertions of "absolute demonstration," and that in disquisitions confessedly abstruse and mysterious, a gentle and subdued tone is the most becoming and persuasive.

Mr. Faber considers the vision of the dragon and the woman to be "by far the most difficult in the whole Apocalypse." The woman is the mystical Church of Christ. The dragon is the devil acting by the instrumentality of the Roman Empire, and particularly of those ten Gothic horns, which sprang up in its western division. The third part of the stars, drawn by his tail from heaven to earth, are the apostate pastors of the western third part of the Roman world. The man-child is the mystical Christ, considered in his faithful members; and the birth of the apocalyptic man-child denotes the *setting apart* of a faithful Christian ecclesiastical community from the great mass of God's true worshippers. The general import of the vision seems to be, that

Throughout the entire period of the 1260 years, a whole Church or community should never cease to hold fast the profession of the true faith, notwithstanding that the dragon, by the agency of his borrowed members, should fiercely attempt to devour it; and that, through the same term of 1260 years, *numerous individual faithful worshippers*, or (it might be) *faithful Churches reformed from the paganising corruptions of the mystic Gentiles*, should set forth the truth in the midst of the great wilderness of apostate error, though no such single individual, and no such single reformed Church *in particular*, should thus set it forth during the *whole* 1260 years.—Book V. c. 3.

The man-child symbolises the Vallensico-Albigensic Church, which was specially *set apart* from the general body of the faithful, as a *distinct community*, to testify to the truth, during the whole period of 1260 years. "The flight of the woman into the wilderness denotes, that so long as the Church of the western empire is transformed by apostacy into a barren wilderness, many individuals within its limits shall continue to make a profession of the true faith, and shall be spiritually nourished with food from heaven, in the several regions prepared for them.

The war in heaven, between Michael and his angels on the one side, and the dragon and his angels on the other side, is nothing more nor less than the contest between the *Latin* priesthood, and the *Protestant* priesthood. The war itself is carried on *in heaven*, or the visible Church general in the west. Through the blood of the Lamb, Satan is at length constrained to relinquish this visible Church, and to carry

on his attack from the secular Roman Empire. Hence originated the horrors of the persecutions, which marked the dark succession of the middle ages: but a new scene began to open at the close of the seventeenth century; when Protestantism became securely planted, and persecution for conscience sake became *unfashionable*,—Satan yielded to circumstances, and chose a different position, “well knowing that the altered temper of the times required an altered mode and place of attack.” *Heaven* is no longer a convenient position; he takes his station, therefore, on *the earth*, or the territorial *Latin Empire*, whence he fights a new battle conducted on new principles. He vomits forth a flood of wicked conspirators to sweep away the collective body of sound believers; but the earth, *i. e.* the secular Roman Empire, absorbs the impious conspirators, and the faithful remain firm in their position, maugre the allegorical flood which beats upon it. About the year 1697, the dragon, from the bosom of the secular Roman Empire, commenced an *infidel* attack upon the woman, to eradicate Christianity, by a noisome flood of atheists and anarchists. This was the spirit of antichrist. The flood was swallowed up when the infidel government of France was subverted, and all Europe set itself to oppose the antichristian conspiracy. Yet the evil spirit abates nothing of his rancour, and still continues to make war against the faithful; nor will he cease his malice until the very end of the 1260 years. Much, therefore, of the prophecy is yet future; for the explication of which, we must await the decisions of time.

Our space absolutely forbids to follow Mr. Faber any further into the details of his laborious Calendar. The last and sixth book is divided into nine chapters—respecting (chap. 1) the chronological injunction of the two separated portions of the larger sealed book of the Apocalypse; (chap. 2) the joint characteristics of the three homogeneous woes of the Apocalypse, with (chap. 3) an analysis of the summary account of the third woe-trumpet, which, as a chronological link, is given in the little open book; (chap. 4) the effusion of the three first vials; (chap. 5) the effusion of the fourth and fifth vials; (chap. 6.) the unfulfilled prophecies of the Apocalypse; (chap. 7) the effusion of the sixth vial; (chap. 8) the effusion of the seventh vial; (chap. 9) the predicted Millennium, with its concomitants and effects.

We are taught that the seventh Apocalyptic trumpet began to sound, at the epoch of the French Revolution, in the year 1789; and that what we have hitherto seen of that Revolution forms the first portion of the third woe.

Its second and concluding portion is yet future; for the woe itself does not pass away, until the contents of the still uneffused seventh vial shall have been exhausted.—Book VI. c. 2. p. 330.

But when, under the influence of the seventh vial, Babylon shall be overthrown, and the great antichristian confederacy shall be broken, the Latin superstition will appear in its true colours; each individual will eagerly enter into the open temple; and the temple, thus filled with sincere worshippers, will, in fact, constitute the pure Church of the *MILLENNIUM*.—Book VI. c. 3.

That we have at length arrived, in the course of our dry and dreary march, to this period of prophetic blessedness,—we doubt not that our wearied readers will sincerely rejoice. “Ay, Sir,” (said an anxious smatterer in prophecy, when he was apprised of the appearance of “the Sacred Calendar” the other day)—“Ay, Sir, what says Mr. Faber of the *Millennium*? *When* will the *Millennium* commence? I care not for the Babylonian, the Persian, the Grecian, or the Roman Empires! The battles of Alexander, and the conflicts of the Lagidæ, I dismiss with impatience. Tell me *all about the Millennium*! What does Mr. Faber say of *that*?” That some such feverish inquirers will be found amongst the readers of the Christian Remembrancer, we will not venture to deny. And, as this interesting part of the Sacred Calendar is, in our judgment, amongst the best and the soberest efforts of Mr. Faber’s talent, we shall conclude this long article with a short statement of his views on this topic of the *Millennium*. And yet we *must* give, in the first place, our author’s classification of the vials in his own words.

The three first describe the atrocities and exploits of Revolutionary France while republican; the fourth and fifth give the history of Revolutionary France while imperial, thus exhibiting the rise and fall of the short-lived and sword-slain seventh head of the Roman beast;—the sixth foretels the ruin of the Ottoman Empire, announcing the formation of the antichristian confederacy under the seventh Roman head, revived in the character of the eighth king, who is yet one of the preceding seven: and the seventh winds up the drama of the latter 1260 years, with the downfall of Babylon, the overthrow of the antichristian faction, and the restoration of Judah.—Book VI. c. 3.

Our readers will perceive that the *unaccomplished* prophecies, according to Mr. Faber, may be reduced under the three principal divisions of the *sixth* vial, the *seventh* vial, and the *Millennium*. It is with unqualified praise, and unmixed satisfaction, that we refer our readers to the eighth chapter of Mr. Faber’s sixth book for a complete, and (we think) *final* overthrow of the untenable and absurd hypothesis of a *literal* second advent of Christ immediately before the commencement of the Millennium. *It is a notion utterly irreconcilable with the tenor of Holy Scripture*, and we marvel much that such a man as the immortal *Mede* is found amongst its supporters; however, “*nemo mortalium omnibus horis sapit.*” We would apply the same remarks to our author’s statement relative to the resurrection of the martyrs;—the two resurrections, at the beginning and at the end of the thousand years, are undoubtedly (we think) *figurative*:

Homogeneity demands, that the resurrection of the martyrs, at the commencement of the thousand years, should be interpreted analogically to the resurrection

of their enemies at the end of the thousand years. But the resurrection of their enemies denotes the re-appearance of men influenced by the same antichristian spirit as that which characterised their enemies. Therefore the resurrection of the martyrs will homogeneously denote the re-appearance of men animated by the temper and principles of the martyrs.—Book VI. c. 9.

The same prudence and sobriety of interpretation mark the opinion of our learned author (in which we cordially acquiesce) touching the *Millennian reign* of Christ :

As there is no Scriptural warrant (he writes) for the opinion, that Christ will *literally* come at the commencement of the Millennium, and that his martyred saints will *literally* rise from the dead to reign with him *personally* on earth : so I perceive nothing in the state of terrestrial blessedness announced by the prophets, which *requires* any such literal advent, either to introduce it, or when introduced to perpetuate it through its own allotted and well defined period *The utmost*, I think, that can be supposed, respecting Christ's second advent, is, that, during the Millennian period, there may *possibly* shine forth, as of old, the glory of the Shechinah in the temple of the restored and converted Jews at Jerusalem.—Book VI. c. 9.

Let us picture to ourselves either the whole, or nearly the whole of mankind, as being Christians, not in word only, but in deed, and we may, perhaps, form some conception of the specific nature of the Millennium.—Book VI. c. 9.

At the close of the Millennium, the figurative liberation of Satan will occur ; for the first 1000 years of the prophet's 1335 years are the period of Millennian blessedness ; and the remaining 335 years seem to be the term, during which the Millennian nations gradually degenerate, and at the close of which the grand confederacy of Gog and Magog, in the land of Palestine, between the two seas, and in the field of Armageddon, will be signally routed by the destructive judgment of God Almighty. This stupendous overthrow of the last antichristian confederacy is followed by the *literal* day of judgment ; "of which day and hour knoweth no one, no, not the angels of heaven, but the Father only."

The apocalyptic account of the day of judgment is followed by a highly figured description of the glorious happiness of the church triumphant in heaven, which occupies the two last chapters of the Revelation of St. John the Divine.

In concluding our Review of Mr. Faber's learned and ingenious work, we are bound to say, generally, that it is the production of an *able* expositor of the most difficult branch of theology. He has paid great attention to *dates* ; he has brought an immense store of *historical* learning to bear upon his intricate subject ; and he has displayed an accurate knowledge of the *languages* in which the prophecies were written. We will not flatter Mr. Faber with declaring our assent and consent to *all* his system, (indeed we have entered our decided protest against *some* parts of it) ; but we hesitate not to assert, that of all modern commentaries on prophecy, "the Sacred Calendar" is by far the most probable, the most sober, and the most consistent. Compared

with the bewildered *double* accomplishments of Kett ;—with the puerilities of Cooper ;—the extravagant absurdities of Frere ;—the often fanciful theories of Croly ; and the laughable declamation of Irving,—the work of the Rector of Long Newton contains “the words of soberness and truth ;” and we thank Mr. Faber for the manly, irrefragable, and convincing refutation of the horrible abominations of Saint-worship, Image-worship, and Relic-worship, which is to be found in the valuable pages of the volumes now on our table ; and we challenge Signor Pastorini, *alias* Bishop Walmesley, to rescue his idolatrous church, the apocalyptic Harlot, from the mortal attack of this Protestant champion.

ART II.—*Twelve Lectures on the Acts of the Apostles, delivered on the Wednesdays during Lent, in the Years 1827, 1828. To which is added a New Edition of Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of Jesus Christ. By C. J. BLOMFIELD, D.D. Bishop of Chester, and Rector of St. Botolph's, Bishopsgate. London: Fellowes. 1828. 10s. 6d.*

A MORE effective plan of pulpit instruction cannot probably be adopted, than that of devoting certain seasons to a connected exposition of the books of the Old and New Testaments. We do not mean that this should interfere with the usual Sunday sermon on some detached point of faith or practice ; but we wish that in every parish, where a sufficient congregation could be collected — and there are few in which a zealous preacher would be unable to obtain hearers—the times set apart by our Church for the more especial exercise of devotion, should be employed in the delivery of a consecutive series of discourses of the above description. If, indeed, in some small country parishes, such a course should prove impracticable, the Sunday morning or evening during Lent, or Advent, might be profitably employed in a plain explanation of the books of Holy Writ, in lieu of the ordinary village address. The success which has attended such lectures, in the few instances in which they have been delivered, is sufficient ground for recommending the usage more generally to the practice of the Clergy. Bishop Porteus' Lectures on St. Matthew, delivered at the close of the last century, when infidel principles and depravity were at their height, are known to have produced a powerful sensation ; and they are still read with delight and edification by every honest enquirer after truth. Other preachers have since occasionally followed in the Bishop's steps ; and the volume now before us is a convincing proof, that the example which he set is approved by a Prelate, not the least eminent at the present day, and whose learning and zeal have called him, since the publication of his

Lectures, to fill the same chair which his amiable and excellent precursor filled, at the time when his were preached.

We are more especially gratified by Bishop Blomfield's selection of the Acts of the Apostles for the subject of his Lectures. He tells us himself, that the provision made by the Author of Truth, for establishing the gospel in the belief of after ages, is two-fold :

First, a 1 authentic narrative of the things which Jesus did and taught while he was upon earth, written by, or immediately derived from, those who saw him with their own eyes, and heard him with their own ears; and, secondly, some account of the proceedings of these witnesses; of the proofs which they gave of their sincerity; and of the effects which were produced upon their contemporaries, who were best able to judge of both. The former of these documents we possess in the Gospel History; the latter in the Acts of the Apostles.—P. 3.

Now the gospel history,—at least that of St. Matthew,—has been already analysed by Bishop Porteus; so that by commenting on the principal features in the Acts, he has furnished us with a supplement, as it were, to the admirable work above-mentioned :—a supplement, too, in all respects worthy of being considered such.

The First Lecture carries us from our blessed Saviour's last conversation with his disciples before his ascension, to the descent of the Holy Ghost on the day of Pentecost. After some remarks upon the office of the Apostles, as witnesses to the truth of these extraordinary facts on which the truth of Christianity depends,—and upon the additional instructions which our Lord vouchsafed to them during the forty days which he passed upon earth between his resurrection and ascension,—the ascension, and the call of Matthias come under review. In regard to the latter of these events, the Bishop introduces a salutary caution against misapplying the conduct of the Apostles on the occasion, and illustrates in a note the danger of so doing by an instance of Wesleyan fanaticism upon the subject of lots. The gift of tongues is then considered, and the necessity and propriety of the miracles explained, and the Lecture concludes with the following anticipative remarks upon the results of the speech of Peter to those who witnessed the transaction :

[The results were that] "they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls:" and it is afterwards said, "The Lord added to the church daily such as should be saved:" that is, as the original word denotes, those that were in a state to be saved; those who were prepared at once to obey the warning just delivered to them, "save yourselves from this untoward generation." And what was the process? First, they believed the preaching of the Apostle; then they were baptized; then they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers. To these devotional indications of a true belief they added the more substantial fruits of the Spirit, "They sold their possessions, and goods, and parted them to all men, as every man had need." How beautiful a picture of the Church of Christ in all its primitive perfection! Steadfast belief; fervent piety; exemplary devotion; ardent charity! How striking and emphatic a description of the faithful ministers of Christ, and

of the reception which such ministers will rarely fail to meet with; "and they," that is, the Apostles and preachers of the word, "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart—praising God, and having favour with all the people."—Pp. 16, 17.

This speech itself forms the leading subject of the Second Lecture; and gives rise to some observation upon the propriety of the methods pursued by the first preachers of the gospel, in proposing it to the Jews and Gentiles respectively. In the sequel, the history of the Acts is brought down to the end of the fifth chapter; the principal feature in which is the death of Ananias and Sapphira. We then arrive, in the Third Lecture, at the appointment of Deacons, from which the Bishop takes occasion to allude to the apostolic origin of the triple order of priesthood in the Christian Church. Upon the stoning of Stephen, the most zealous of the seven deacons, and the first who suffered for the sake of the gospel, he has the following remarks, partly from Bishop Horsley :

The fact is, that Stephen died a martyr to that grand and vital doctrine, the Divinity of Christ. He was accused of speaking blasphemous things against the temple and the law; "against Moses, and against God." The temple was to be destroyed; the law was to be, as to its ritual part, abolished; Moses was declared inferior to Christ. As he was stoned for asserting the divine honours of his Master, so he persisted in the assertion with his dying breath. His last words were a solemn prayer to Jesus, first for himself, "Lord Jesus, receive my spirit;" then for his murderers, "Lord, lay not this sin to their charge." This was surely a solemn act of worship; a distinct acknowledgment that Jesus, as God, was "mighty to save."

The force of this important testimony to the divinity of our blessed Saviour, those persons, who *reject* that doctrine, endeavour to escape in two ways. "This address of Stephen to Jesus when he actually saw him," says one of their most learned writers, "does not authorize us to offer prayers to him now he is invisible." But how can the circumstance of his being seen, or not seen, make the slightest difference as to the grand question, whether Jesus is an object of prayer or not? If it be not impious to adore him when he *is* seen, it cannot possibly be wrong to worship him when he is not seen; since we know, that whether we behold him or not, he is still "the same, yesterday, to-day, and for ever;" and that he is at the right hand of God. I say nothing of the probability, that Stephen did not actually see Jesus, but enjoyed a vision of him in the spirit. The other, and bolder method, by which those interpreters of Scripture try to evade the force of this argument, is to suppose, that the mind of the expiring martyr was so disordered by bodily anguish and fear, that, like Peter at the transfiguration, he knew not what he said. Can this be reconciled with the history itself? It describes his final prayer, as the deliberate act of one, who, in the midst of mortal agonies, preserved unshaken his serenity and composure; who not only contemplated his immediate dissolution without fear, but was so entirely master of himself, so collected, so mindful of his Lord's example, that he knelt down to pray for his persecutors. We assert then, that Stephen, an inspired witness to the truth of the Gospel, in the full possession of his senses, at the most awful moment of his life, in the presence of the enemies of Christ, uttered a solemn prayer to the Lord Jesus. *He* therefore believed him to be God. But so did the Apostles; for they worshipped Jesus immediately after his ascension: and afterwards, when about to ordain a successor to Judas, they addressed themselves to him in those remarkable

words; "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." That their prayer was addressed to Christ, is plain from the fact, that the Apostles ascribe to him the same perfection which they had frequently attributed to him while upon earth: "Lord, thou knowest all things, thou knowest that I love thee," was the declaration of St. Peter. But why need we seek the aid of other arguments to prove the propriety of offering prayer to Christ, when he himself declared, "Whatsoever ye shall ask in my name, that will I do?" And shall presumptuous men withhold that tribute of humble adoration, which even the blessed angels pay to the eternal Son, of whom the Spirit declared, when he was brought into the world, "let all the angels of God worship him?"

I forbear on this occasion to accumulate proofs; the Scriptures abound with them: if *they* be genuine; if the Apostles were not idolaters; if the great Founder of our faith "thought it not robbery to be equal with God;" if holy Stephen did not resign his pious spirit deceiving, or self-deceived; if John was permitted to hear, in the Spirit, the voice of many angels, ascribing equal honour "to him that sitteth upon the throne, and unto the Lamb for ever and ever;" then is Jesus the object of adoration to "things in heaven, and things in earth." As long as we receive the testimony of Scripture, we must believe, on that authority, that worship is due to the Redeemer of the world. And if there are those who object to the Liturgy of our Church, that it directs us to offer prayers to Christ, that is an objection, which, as I read my Bible, is equally applicable to the Scriptures, upon which our faith and hopes are built.—Pp. 48—52.

It was the principal object of St. Luke, in writing the Acts of the Apostles, to set forth that grand feature of the gospel, which was so long hidden in mystery even from the Apostles themselves,—the admission of the Gentiles into the New Covenant. For this he was especially calculated, having been the constant companion of the great Apostle of the Gentiles in most of his labours; and hence it is, that the remainder of the Acts, after the death of Stephen, is taken up with the transactions of St. Paul, little being said of the rest of the Apostles, with the exception of St. Peter. With the history of St. Paul, then, the Fourth Lecture opens, and proceeds with it, through the early part of his life, which he spent in a most active system of persecution against the infant church, up to the period of his miraculous conversion;—an event, which is not only in itself a main bulwark of Christianity, but the basis also upon which the Apostle's commission rests, and with which his claims, as an ambassador of Christ, must necessarily stand or fall. It was upon that occasion that Jesus set him apart to be a minister and a witness *both of those things which he had seen, and of those things in the which he would appear unto him*; (Acts xxvi. 16.) in conformity with which appointment St. Paul himself says, that he was "*an Apostle, not of men, neither by men, but by Jesus Christ, and God the Father*:" (Gal. i. 1.) Hence it is, that in all the attacks which have been made upon the character and conduct of St. Paul, it has ever been the grand object to weaken the credibility of his conversion. Bishop Blomfield, therefore, has wisely dedicated the principal portion of this Lecture to a compressed statement of the evidence of the reality of this important event, and

the subsequent sincerity and integrity of St. Paul, as a witness to the truth of the gospel: and this more especially in reference to the recent revival of old and often refuted objections on the point, in a work professing a respect for Christianity, at the same time that it heaps the most scurrilous abuse upon St. Paul and his proceedings. The grand point upon which the malevolent author of this libel insists, is, the alleged inconsistencies in the accounts of the miracle, as related upon three different occasions in the Acts. Of these accounts the first is interwoven with the historian's narrative (Acts ix.) and the others are introduced by St. Paul himself into two speeches, which he respectively delivered to the infuriated multitude, when dragged from the temple at Jerusalem, (Acts xxii.) and in the presence of King Agrippa, (Acts xxvi.) St. Luke's narrative is related with that conciseness which is observable throughout his history; those of St. Paul are more full and comprehensive; but that there is no discrepancy between them is readily proved. The Bishop is very brief upon the subject:—

St. Paul himself has declared that his conversion *was* miraculous; and has described the manner of it in words which I need not repeat, for the history of that wonderful transaction must be familiar to you all. It is related by St. Paul himself, and by his companion St. Luke, with a substantial agreement as to facts, but with a trifling difference in the circumstances, which proves that it is no studied fabrication. It is said, in the ninth chapter of the Acts, that when the heavenly vision appeared to Saul, and Jesus spake to him from heaven, "the men which journeyed with him stood speechless, hearing a voice, but seeing no man," (it should rather be translated "hearing a sound;") whereas, in the twenty-second chapter, St. Paul himself says, "And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me." The two accounts, which have been cited as opposing each other, may thus be reconciled and combined: "The men who journeyed with St. Paul, saw the great light from heaven, but did not discern the form of Jesus; and heard a sound, but did not distinguish the voice or words of Jesus." St. Paul referred to this miracle on several occasions: it seems never to have been called in question by his contemporaries. He related it, when, no doubt, some of those who accompanied him upon his journey, and witnessed it, were living.—Pp. 64, 65.

We readily allow that the primary object of the Bishop in delivering these Lectures,—which was that of "rendering a portion of Scripture history interesting and instructive to a congregation, chiefly consisting of persons with little leisure for research," is fully answered by this cursory statement. But as the infidel work, to which he refers, pretends to discover no less than *ten* instances of disagreement in the three accounts of the conversion, to two of which accounts only the Lecture alludes, we could almost have wished that he had noticed them a little more in detail. Of these *ten* discrepancies, five are termed *omissions*, and five *contradictions*. Now we readily allow that the three accounts do not relate precisely the same facts; but a variation with respect to concomitant circumstances, when such variation is not inconsistent with any preceding statement, can never be

admitted as an argument against the main truth of the narrative. St. Paul may have laid greater stress upon different parts of the story, as difference of circumstances required; and have brought into view, without any compromise of his honesty, those incidents which were likely to have the most powerful effect upon his hearers. At different times too, different parts of a transaction may strike the mind more forcibly, according to the circumstances under which it is related; and the natural turn of sentiment and language, corresponding with the situation in which the speaker may be placed, bespeaks of itself sincerity and truth. It cannot be said, therefore, because the instructions which St. Paul received from the Lord, as contained in the speech before Agrippa, (Acts xxvi. 16.) are omitted in the speech before the multitude, that the omission contradicts any part of the former speech. So again, because the two first accounts relate that St. Paul fell to the ground when he saw the glory of the Lord, we are not to suppose in contradiction to the third account, that his companions did *not* fall. Such an objection would hardly have been hazarded by any one moderately acquainted with the history of his Bible, for he would have known that it was always the custom of the Jews to fall down, not only from fear, but from reverence, at the appearance of the Shechinah, to which the light which appeared on the road to Damascus, was at least similar, if indeed it was not the Shechinah itself. See Gen. xvii. 3; Levit. ix. 24; Numb. xxix. 6; Josh. v. 14; Judges xiii. 20; Ezek. i. 8; Dan. viii. 17. The words *εἰσπήκεισαν ἐννεοί*, (Acts ix. 7.) which are rendered in our authorized version *stood speechless*, imply simply that they *remained* speechless; as we say in English, *how stand affairs?* instead of *how are affairs?* In this sense the verb *ἵστημι* is found in 2 Kings xxii. 3, LXX.; John vi. 22; viii. 44; 1 Cor. ix. 12. These discrepancies therefore are reduced to the solitary instance which the Bishop has amply accounted for, and which is indeed the only case upon which anything like an objection can be founded even in the English translation; and in the Greek there is no disagreement at all. In Acts ix. 7, the companions of St. Paul are represented as *ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες*; but in Acts xxii. 9, as *τὴν φωνὴν οὐκ ἀκούοντες τοῦ λαλοῦντος*. Every body knows that the verb *ἀκούειν* signifies both *to hear*, and *to understand*; and that it is to be taken in one of these senses in the first passage, and in the other in the second, is abundantly evident from the different cases by which it is followed in each respectively.

From St. Paul, the subject turns to St. Peter, whose exertions in the diffusion of Christianity form a conspicuous feature in the Acts, more especially as they were directed towards the conversion of the Gentiles. In tracing the character of this Apostle, the Bishop

naturally refers to his affectionate zeal and love for his Master, and the promise made to him by Christ, in Matt. xvi. 18 ; from which it appears that the learned Prelate is of the number of those, who consider Peter himself as the Rock upon which Christ would build his Church. We confess, that we were always inclined to the other interpretation, according to which the *confession* of Peter, and not Peter himself, is the *Rock* upon which the Church is founded ; and whatever doubts had prevented our perfect acquiescence in this opinion, have now totally vanished before the masterly defence of it in the Charge of the Bishop of Salisbury, delivered in the year 1826.

The Sixth Lecture, with which the First Course concludes, is devoted to a summary review of the subjects, which are separately considered in the former part of the volume, in which the history is brought down through a period of *eleven* years, to the preaching of Barnabas and Paul at Antioch. It was here that the disciples were first called *Christians* ;—an event which gives rise to the following reflections on the origin of the name :

It is extremely probable, both from the nature of the case, and from the expression of King Agrippa to Paul, "Almost thou persuadest me to be a Christian," as well as that of St. Peter, "If any man suffer as a Christian, let him not be ashamed;" that this name was given to the believers by the enemies of the Gospel, perhaps by the haughty Romans, as a term of reproach or contempt. But now, while the name of *Jew* denotes an unhappy race of outcasts and wanderers ; while that of *Greek* bespeaks an oppressed, and persecuted, and, unhappily, a superstitious and immoral people ; while the once proud name of *Roman* is confined, as a national appellation, to the people of a ruined and defenceless city ; that of *Christian* is a high and holy distinction, not depending upon casual locality, nor upon the will of men, a name, in which the civilized world rejoices and exults ; and which, in every nation, and in every condition of life, may be made, by the grace of God, a title to the "inheritance of the saints in light."—P. 96.

In the Second Course, consisting also of Six Lectures, delivered in Lent of the present year, the history is pursued through the remaining portion of St. Luke's narrative. Our limits will not allow us to proceed with the analysis of this part of the volume ; nor is it altogether necessary, as it is confined almost entirely to the transactions of St. Paul, which are examined in the order of the narrative, with a view to enlarge the portrait already drawn of the Church in its infant state. It is needless to say that the same strength of mind, perspicuity of diction, depth of reflection, and piety of sentiment, is discernible throughout. We know not which to admire most ;—the extensive learning and varied acquirements of the gifted Prelate, or the feeling which prompted him, as a minister of Christ, to dedicate that learning and those acquirements to the best interests of religion, and the advancement of scriptural knowledge and of sober piety in the flock, of which he had recently the charge.

ART. III.—*The Present State of Christianity, and of the Missionary Establishments for its Propagation in all Parts of the World. Edited by Frederic Shoberl.* London: Hurst, Chance, and Co. 1828.

THE subject of this work is of the deepest interest both to the Christian and the mere speculatist. To the former the present actual state of religion throughout the world is an inquiry of the closest importance; to the latter, the real state of man in relation to religion, and the intimate connexion between Christianity and civilization, are serviceable points of knowledge. To embrace under one glance this very extensive topic, is a very desirable object. Few men have leisure to examine it in detail; and those who have will not be unthankful for a synoptical view of its proportions. To supply this, Mr. Shoberl has written, and we think he has very successfully acquitted himself, with few exceptions, which we shall hereafter notice. He has taken, in turn, a review of the five great divisions of the globe; and in each he has very methodically, and very impartially, traced the progress of Christianity, whether preached by Romanists, Protestant Churches, or sectarians. In the last particular, indeed, he is above all praise. That he is not a Romanist, may fairly be inferred from his high commendation of Protestant labours, as well as those of that communion; but to what other denomination of the Christian world he belongs, it is impossible to discover from his work. Though possessing a greater share of what it is fashionable to call "liberality" than we admire, we do not think this disposition renders him the worse historian; as where there are no very warm attachments, facts are not likely to be very highly coloured; and indeed his facts are generally detailed with great veracity, simplicity, and candour. His view is, of course, rapid; but it is accurate, distinct, and comprehensive; as a book of reference or memory, his work is highly valuable. And the decisive testimony which it exhibits of the practical effects of Christianity, even when professed under its most corrupt forms, and where its influence has only reached to external manners, must be, with every unbiassed mind, a valid argument for the truth of the Gospel.

All the details of Mr. Shoberl's work, especially that part of it which relates to the conversion of India, most convincingly substantiate the truth of the position which we laid down with respect to Bishop Heber's conduct, in regard to the Church Missionary Society. The following passage, as bearing on that question, is worth notice:

The Catholic missionaries in China will, no doubt, throw not less impediments in the way of the Protestant, than the mandarins and the court itself could do: for both carry with them their prejudices and religious enmities from Europe to Asia. In the eyes of the Capuchins and Dominicans a Protestant Chinese would be no better than a pagan; and on the other hand the Protestant

missionary could not see the Catholic Chinese kneeling before the images of saints without profound pity. Both parties will anathematize each other, as missionaries in other countries have done, and thus render Christianity itself still more contemptible to the better educated Chinese.

This melancholy spectacle, which has been but too frequently exhibited in other quarters of the globe as well as Europe—witness the missionary reports of Catholics and Protestants—demonstrates how far the generality of the European clergy of all communions have been from seizing the spirit of Jesus Christ.—Pp. 106, 107.

Now it was just this spirit which Bishop Heber *did* seize, and which rendered his administration of that gigantic diocese so prodigiously effective. He did not combat minor error, either in belief or policy, where the result might be the total rejection of truth; but he never intended to sanction such procedure where there was no such danger, and to hold up error of any kind as indifferent and uninjurious.

Mr. Shoberl's latitudinarian feelings naturally lead him to eulogise the neutral religion of the North American States, which he does in the following magniloquent harangue :

The spirit of the constitution of the North American States is a truly great, a truly Christian, spirit, because it is most consonant with the arrangements of Nature ; it assumes no insolent authority over the conscience ; it embraces with equal affection men of all persuasions. Whoever acknowledges the true God, consequently the Jew, and even the Muhamedan, has the free enjoyment of civil rights in the greater part of these States ; whoever is a Christian, no matter to what denomination he belongs, is admissible to any office. Thus about seventy different sorts of Christian churches flourish in peace beside one another ; and each church, each congregation, pays the ministers whom it chooses for itself. Catholics spread themselves by the side of Protestants ; and the fanatic Trappists, like the fanatic Shakers, here find an undisturbed abode. Here insensate religious animosities disappear. It is delightful to see Protestants contributing to the erection of Catholic churches, and on the other hand Catholic parents, for want of priests of their own communion, carrying their new-born infants to Protestant ministers, to be baptized according to the Romish ritual. Here the thunders of the Vatican, which still frequently terrify European sovereigns, are unknown ; here are no unchristian prohibitions against marriages between persons of different churches ; here rule God and the laws, not priests, not concordats, not an elect church, which makes citizens of a different persuasion either outcasts or step-children of the State.—Pp. 307, 308.

This is well. The bane and antidote are both before us. The "delightful" fruits of "liberality" manifest themselves before we reach the end of the sentence. We are ready to admit that it is delightful to see a *real* unity of spirit, sinking points of *really* inferior consequence, and so admitted to be, in general concord ; we would readily see the Methodists and Independents, and many others who differ from us about what they admit to be shadows, joining the national communion. We admit, it is delightful to see those who cannot conscientiously join in unity of spirit, preserving the bond of peace. But, as we have elsewhere said, we like to see men consistent. We know that Romanists have admitted "heretical baptism to be

valid. But why bring children to Protestant *ministers*, WHOSE ORDINATION THEY DENY? Surely, on their own understandings, lay baptism must be better than heretical, and they might baptize their children at home. Why, too, should the Protestant minister confer baptism after the Romish ritual? Could not the Romanist be liberal enough to be satisfied with heretical forms, AS HE WAS SATISFIED WITH "UNHOLY" WATER? It seems to us the most ridiculous burlesque to dignify such a chaos of agreement and difference by the name of *liberality*. If the Protestants and Romanists really think their respective peculiarities indifferent, the plain course of DUTY points out the necessity of united communion. If not, let them CHARITABLY, but CONSISTENTLY, embrace and retain what they conscientiously prefer. Such a "delightful" state of things is the result of ignorance, and not of liberality. When a man does not understand the reasons of his preferences, they are not very strong; and as there is little difficulty in the sacrifice, so there is little liberality. We are among those who think the old-fashioned Scripture term CHARITY at least as good as the modern cant word. And therefore, though we would pray for and do good to those who differ most widely from us, it is no part of our Christianity to love what we regard their errors.

The following passage necessarily challenges observation:—

The little progress of Christianity in Asia, in spite of the labours of the pious heralds who have proclaimed it there, cannot but occasion surprise. Why is its course so tardy?—Before the period of the migration of the Asiatic nations it was more rapid and mighty. It then penetrated through all the Tartaries to the heart of China. It penetrated to the Indies. Were the preachers of the Gospel in those days possessed of other means than those of our times, who are seconded by money, superior knowledge and attainments, even succours from the temporal power, and the circulation of the Holy Scriptures in all languages?—Or have the modern Asiatics less susceptible minds? are their political institutions more hostile to better notions than they then were? By no means. Human nature is still the same, and more hostile institutions exist not at this day than those were which Christ and his first disciples had to encounter: and yet the multitude of missionaries now employed effect not in a whole generation a hundredth part of what in those times one messenger of the divine Master sometimes accomplished in a single day.

For this reason many have, indeed, believed that Christianity was propagated in the first ages by supernatural means, and that a divine power supported its first preachers. But why should God be at this day less with Christ than formerly?—Assuredly he is as much so now as he was then.—Pp. 193, 194.

We always thought, and, indeed, still think, "that Christianity was propagated in the first ages by supernatural means, and that a divine power supported its first preachers;" and we have always supposed that not many only, but all Christians, thought the same; not "for this reason," alleged by Mr. Shoberl, but because any other supposition negatives all the documents of the Christian history; although we cannot but think, even if no history existed, no hypothesis short of miracle could explain the contrast Mr. Shoberl has

alluded to. Assuredly Christ *is* as much with his preachers now as he was then. But He is with them by a different operation. The circumstances of the world were different. Had not Christianity been diffused very rapidly and very extensively, it must have perished in persecution. But modern experiment has shewn that natural means would have been inadequate to this effect. Supernatural were therefore employed. Besides, when the Apostles first preached the gospel, it was as yet unentrusted to writing. The same means are not necessary now. The gospel has struck root in the world, and the propagation of it, like all its other duties, is left to be promoted by its agency on the heart. We cannot believe that miracles are ever resorted to where natural means are adequate to the production of a given result. We hope we do not find Mr. Shoberl so very "liberal" as to give up the very foundations of the faith; foundations laid in the sure and direct evidence of history, and in the clearest analogical inductions ever presented to the inquiring mind.

There are some minor faults in this work; as, for instance, the religion of the Netherlands is said to be Protestant, *which it is not*; and the word "Catholic" is always used to designate the Romish belief. This is another precious piece of modern "liberality." We do not deny to the Romanists a place in the Catholic church, but if we believe them entitled to THE WHOLE of it, let us, in consistency, take shelter in their ark; if we do not, let us not hypocritically compliment them with a title which our hearts disclaim, and throw a stigma on our own communion by excepting it from that body to which the promises of Scripture belong. Half educated persons often inquire, why we pray "more especially for the good estate of the Catholic church;" and when they are told *Catholic means Universal*, they regret that the Church did not employ the latter word, as it would have been less ambiguous, and more intelligible to the unlearned. But the Church is not to blame. The ambiguity of the word has arisen solely in consequence of the modern doctrine of liberality, which lavishly concedes all that impudence claims. The followers of Rome object to be called Papists, though why, it is not easy to discover; we wish not *unnecessarily* to offend them; but if they take offence at the term *Romanist*, we, for our parts, have nothing more "conciliatory."

To conclude: with the absence of these blemishes, we think Mr. Shoberl's book excellent: and even as it is, it is a valuable epitome and useful text book on a subject of great extent and commanding interest.

LITERARY REPORT.

The Spiritual Duties of a Christian Minister: a Charge delivered to the Clergy of the Diocese of Bath and Wells, at the Visitation of the Diocese, in July, 1828. By GEORGE HENRY LAW, D.D. F.R.S. & F.A.S. Lord Bishop of Bath and Wells. Wells: Backhouse. pp. 29.

WE recommend this Charge most earnestly to the notice of the Clergy, as a sort of manual which should be in the hand of every Minister of the Gospel. It would be a bright day in the annals of the Church, if the admonitions here laid down for the due discharge of the pastoral office, were conscientiously followed by all who undertake the sacred trust; and we do not hesitate to say, that arduous as his duties are, there is a satisfaction in the performance of them, which must render them no less delightful to the priest, than beneficial to the people. We know that a just sense of their responsibility is entertained by far the larger portion of the English Clergy, and that the lukewarmness, and even carelessness, which has been justly urged against many of our brethren, is daily giving less cause for offence; and we humbly hope that the time is not far distant, when the nature and object of their charge will be duly estimated, and its duties strictly performed, by the whole body of the priesthood. In the Diocese of Bath and Wells, at least, there can be no plea on the score of information as to the extent of these duties; and we should think that the affectionate address of the Diocesan must have removed the want of inclination, if any such had existed, on the part of his Clergy to perform them.

After a brief exposition of the origin and the object of the Christian priesthood, and an appeal to the solemn pledge given at ordination, the Charge proceeds to define the extent of the service required of the Minister of the Gospel. This service is not confined to the performance of the Church Service on the Sabbath; but is fulfilled in nothing less than a constant intercourse between the pastor and his

flock, with a view to their spiritual improvement. In the execution of this office the Clergy are both directed and assisted in the several rites and services of our Liturgy; and the Bishop has pointed out the true spirit and intention of those services, and the neglect and inattention with which most of them are, and have been treated, and the success which would unquestionably attend the persevering exertion of the Clergy to restore the reverential observance of them. We extract the following remarks on catechising:

Our Rubric and Canons, which form a part of the ecclesiastical and common law of the land, next require the catechetical instruction of our youth—in the Church: and the allotted period for the performance of this ceremony, is, during the time of divine service. Here, again, is a practice, which has been so greatly, and so long, neglected, that many are not even aware of its being enjoined by lawful authority. The best mode of reviving this almost forgotten duty, I would leave to the choice and discretion of each officiating Minister. But, surely no means ought to be omitted by him, which may imprint early and good principles on the ductile mind of youth. The beneficial effects which the adoption of this plan is calculated to produce, I have myself both seen, and felt. Truly can I assert, that the Catechism publicly rehearsed in Church, is likely to make that impression, which will last, while memory holds its seat in the mind.—Pp. 11, 12.

A duty upon which the Bishop insists with great earnestness, is that of preaching the full and entire word of God. It is to a neglect of this duty that he attributes most of the errors and schisms which have arisen in the Church, and particularly those of the Evangelical party, to whom his Lordship's attention has been recently called in Mr. Warner's Pamphlet. The last subject of which he treats, is the advantage of which the Christian Pastor may be, in watching over the temporal as well as spiritual concerns of his flock; in settling their differences, affording them advice, and, as far as his means admit, in relieving their necessities. In connexion with this point, he takes occasion to recommend the establishment of National Schools in every

parish, under the immediate superintendence of the Minister, for the education of the young, and of Benefit Societies for the relief of the sick, and the comfort of the old. In conclusion, he bespeaks the cordial co-operation of his Clergy, in his ardent desires and endeavours to promote the interest and respectability of the Diocese over which he presides, and that of the Church in general.

An Exposition of the Morning and Evening Services in the Liturgy of the Church of England; in Thirteen Lectures. By the Rev. EDWARD PATESON, M.A. London: Rivingtons. 12mo. 5s. 6d.

ONE commonly hears complaints of the difficulty of keeping the attention entirely engaged in worship during divine service. Many who have left the pale of our Church, allege that this difficulty is caused by our using a set form of prayer, and trust to find a remedy in the practice of extemporary devotion. It is to be feared that the root of the evil lies deeper, even in the natural disinclination of man to things spiritual, or in the heart being set on things of earth, and not on treasure in heaven. Hence the thoughts continually recur to the favourite topics of our daily speculation; and by their defiance of control, prove to us the absurdity of attempting to serve God for a few hours in one day of the week, whilst the remainder of our time is devoted to the world. Something, however, of the difficulty referred to, may, perhaps, properly be ascribed, not to using a form of prayer, but to the want of sufficient information as to its purport, and of an adequate understanding of its component parts. To remedy this defect, we have several excellent treatises on our Book of Common Prayer; and can safely refer to the commentary of Bishop Mant, as containing an useful digest of the best writers on the subject. The work before us is of a more popular nature. It relates to those parts only of the Liturgy which commonly occur in the morning and evening service of our churches. The author addresses himself in a plain and serious strain to

his congregation, in thirteen lectures; aiming chiefly at an intelligible *exposition* of the several parts of the service, with occasional appeals to the consciences of those who fail to profit by it. We could wish that the didactic style of the work had been more frequently enlivened by the word of exhortation. But as a manual for the young, or for those who at any age are in the habit of attending church, without any accurate notions of the service there performed, we can safely recommend this publication.

We quote the remarks on the ninety-fifth Psalm, as a fair specimen of the style and execution of the work:—

The minister now invites the people to a more diffuse and lengthened act of praise, using the form, "Praise ye the Lord;" which is merely a translation of the Hebrew Allelujah. To this call they reply, by professing their readiness to join in that grateful service, "The Lord's name be praised." Accordingly, they proceed to recite, in alternate verses, the ninety-fifth Psalm; a composition which sets forth the power and majesty, the fatherly care and mercy of God, in terms of such cheerful, yet sublime energy, as are well adapted to fill the hearts of all who attentively join in it, with the most exalted sentiments of veneration and gratitude. It calls upon us to "sing unto the Lord, and to rejoice heartily in the strength of our salvation;" to "come before his presence with thanksgiving, and show ourselves glad in him with psalms." And in what terms does it describe to us that Supreme Being, whose praise it invites us to celebrate! "The Lord is a great God, and a great King above all gods. In his hand are all the corners of the earth; and the strength of the hills is his also. The sea is his, and he made it; and his hands prepared the dry land." To the sovereign Lord of heaven and earth, thus arrayed in the attributes of his might, and Lord by right of creation as well as of dominion, every form and degree of adoration and worship which a rational creature is capable of paying, must be continually due. Thus, therefore, the royal Psalmist proceeds: "O come, let us worship, and fall down, and kneel before the Lord our Maker: for he is the Lord our God: and we are the people of his pasture, and the sheep of his hand." Here we find the pastoral care and loving-kindness of God alleged as a motive to veneration, as well as to gratitude. But this is a lesson which the

people of Israel, to whom it was originally addressed, and who, of all the nations in the earth, had experienced the most signal proofs of its truth and value, were the most addicted to forget. The remainder of this psalm, therefore, assumes the form of a caution to that people, as from the mouth of God himself, no more "to harden their hearts," as their forefathers had done "in the wilderness," when he "swore unto them in his wrath that they should not enter into his rest," that is, into the land of Canaan, which none of those who had attained to manhood when they came forth out of Egypt ever lived to see. Shall we presume to say, that the same caution is not needful to ourselves? We censure the Israelites for their extreme blindness to that Almighty protection, and undeserved favour, which so many signal miracles, wrought in their behalf, most clearly indicated. To our faith and gratitude, the paramount and perpetual miracle of our Redemption no less plainly appeals. The eternal Canaan, wherein is the heavenly Jerusalem, is our land of promise. There, if we duly acknowledge "the Lord for our God," and ourselves (as when upon earth he condescended to call us) "the sheep of his pasture," we shall find endless peace and joy in his presence; otherwise let us not doubt that the same sentence lies against us as against them, that we "shall not enter into his rest."—P. 58.

The Psalter; or, Psalms of David: according to the Version and Arrangement of the Book of Common Prayer: illustrated; explained; and adapted to general use, in public and private worship; with preliminary Dissertations and accompanying Notes: intended as a Key to the Psalms, and a Companion to the Prayer Book. By the Rev. RICHARD WARNER, F. A. S. Honorary Member of the Society of Natural History, Moscow; and of the Dutch Society of Sciences, Harlaem; and Rector of Great Chalfeld, Wilts. London: Rivingtons. 1828. 10s. 6d.

Is a Preface, written with no common energy and skill, the Editor has summed up the various interesting points of view under which the Psalms of David are presented to the Christian, as a source of instruction and a fountain of delight. At the same time

he thus expresses an opinion which will meet with cordial assent from all who regard them as a practical and devotional system of piety and usefulness.

But although the Book of Psalms be thus "a pearl beyond price" to the thoughtful Christian, beaming with light and holiness; with the rays of eternal truth, and the splendours of infallible prescience: yet, it may well be doubted, whether these divine lyrics, (under the form in which they are presented to him, in the authorized version of the *Prayer-Book*), delight him with *all* the beauty which they intrinsically possess; or afford him *all* the usefulness which they are capable of bestowing.—P. ix.

To supply, in some measure, this advantage to those of the ESTABLISHED CHURCH, who need it: to afford a KEY to the *Prayer-Book version of the Psalms*, which shall, to a certain extent, let in light upon its present obscurities; unravel some of its perplexities; unfold many of its hidden charms; and give access to its more recondite treasures; is the object of the following work,—which, waving every pretension to *originality of materials*, assumes only the humble merit, of condensing within a small compass, a considerable mass of that illustrative matter, which has been accumulated to the Editor's hands, by the best commentaries, ancient and modern, on this invaluable portion of the sacred canon.—Pp. xii. xiii.

This sufficiently explains the object and nature of the work. We shall content ourselves with stating the manner in which the Editor has carried his intentions into effect.

To the Psalms, arranged according to the version of the *Prayer-Book*, under the respective days to which they are there portioned out, are appended, as introductory, a title descriptive of the class to which each, in its order, individually belongs, and a brief account of its subject and origin: and also, a selection of notes upon various passages, compiled from the best commentators, and interspersed with some original notes illustrative of the literary branches of the compositions.

Three Dissertations introduce the work: I. On the Literary Character of the Psalms. II. On their use in Jewish worship. III. On miscellaneous Particulars respecting them.—

These contain a good deal of instruction : and, on the whole, the work appears to be likely to prove highly beneficial. The well-known character of Mr. Warner as a theologian, renders unnecessary any more explicit testimony in favour of this his recent labour for the good of his church.

The Sympathizing High Priest: Three Sermons, preached in the Parish Church of St. Mary Aldermary. By the Rev. H. B. WILSON, D.D. F.S.A. Rector. London: Rivingtons. 1828.

THE object of these Sermons is to inculcate the Christian duty of sympathizing in the calamities, the weaknesses, and the sins of our fellow creatures, by an appeal to the example of our blessed Lord, and such eminent pastors of the Christian flock, as have been more or less successful imitators of their Divine Master. With this view, after stating, as an acknowledged fact, the divinity of Christ, the preacher employs his first discourse in proving his humanity by an induction of passages from the New Testament, and the writings of the early Fathers; from which he deduces, as a necessary inference, that he was *not a high priest which could not be touched with feeling of our infirmities* (Heb. iv. 15). That he was influenced by a sympathy of this nature, may be inferred from the compassionate spirit exhibited in his miracles, and the various actions of his life, and from the express declaration to that effect in the Apostolic Epistles. In the second Sermon, the operations of this feeling are exemplified in the lives and conduct of the several Primates of the English Church, from the Reformation to the present time; concluding with a warm and affectionate eulogium on the active benevolence of the late Archbishop of Canterbury, to whose memory the Pamphlet is inscribed. The last discourse is occupied in recommending the example of Christ and his servants, more especially those who have been governors in his Church, to the imitation of Christians in general. With respect to the literary or theological merit of the Doctor's

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publication, we cannot undertake to estimate them much above mediocrity. In lieu of an extract from the Sermons themselves, we subjoin the following prayer, written by an Alderman of London, who suffered much from the papists towards the close of the seventeenth century, which is appended by way of note in the last page:

Oh our great God and Father, maintain and increase love and peace, especially amongst all who call on Thy name; and so overrule, that none may seek their private gratification, but what may be the common profit, according to the doctrine of our Lord Jesus, who is my life, and in whom I hope eternally to rest, beseeching Thee, O Father, to accept me in Him as my sacrifice and only mediator. And as I have no dotage of this life for any thing therein, so I am not weary of Thy work, for or by reason of the many difficulties that have been, and are yet pressing on me. Thy family, O Christ, I carry in my bosom, affected with the care and concern of each. Thy sufferings left behind I have been and am filling up, according to my poor capacity. Oh, strengthen me therein, that as through Thy gracious assistance I have been kept in Thy fear in prosperity, I may not be moved out of it by any adversity, but find Thy comfort and presence in all. And I implore thy pardon, O Father, for Christ's sake, of all and every miscarriage in my life, and of all whom in any kind I have offended, as I do most heartily forgive every one who have trespassed against and persecuted me, who, as I hope, through the many temptations of those evil times were prevailed upon: and I pray the Lord not to lay it to their charge. And thus willing to depart in a reconciliation of love and good-will to the whole creation of God, I conclude, Oh let Thy kingdom come, and Thy will be done in earth as in heaven. Amen!—P. 44.

Look About You: a Dialogue between a Tradesman and a Farmer.

THIS is a little Tract intended for cheap circulation among the lower orders, with the view of exciting an expression of popular feeling, in the form of Petitions to Parliament, against the Catholic Claims. We sincerely recommend it to the notice of all sincere well-wishers to the Protestant Establishment, for circulation among their

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dependants, and in their neighbourhood. This is not a time to be idle and lukewarm, with respect to the machinations and demands of the papists; they must now be resisted firmly and decidedly, if we wish to maintain our rights and our religion unimpaired. We anticipate great success in the establishment of Brunswick Clubs, now forming in various parts of the kingdom; and not a little from their distribution of plain and instructive tracts, like the one now before us.

JUST PUBLISHED.

A New and Improved Edition of Psalms and Hymns. Edited by the Rev. Thomas Willcocks.

WORKS IN THE PRESS.

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By the late Jonathan Dymond, Author of "An Inquiry into the Accordancy of War with the Principles of Christianity," &c.—The Work is divided into three Essays. In the first of these the Author has endeavoured to investigate and lay down the *true* Principles of Morality; in which term is included, first, the Ultimate Standard of Right and Wrong; and secondly, those Subordinate Rules to which we are authorized to apply for the direction of our conduct in life. In the second Essay these principles are applied in determining some of our more prominent personal and relative duties. In the third, the Writer has attempted to apply sound and pure moral principles to questions of Government, of Legislation, of the Administration of Justice, of Religious Establishments, &c. Thus the general object of the Work is, first, to ascertain and to establish the authority of the true Standard of Right and Wrong, and then to bring various private and political questions to that standard as a test: to offer to the public a work of Moral and Political Philosophy founded primarily on the morality of the Gospel. It was the belief of

the Author of these Essays that the treatises on moral philosophy already existing, do not exhibit the principles and enforce the obligations of morality in all their perfection and purity. His desire therefore was to supply this deficiency, to exhibit a true and authoritative standard of rectitude, and to estimate, by an appeal to that standard, the moral character of human actions.

Typical Instruction, considered and illustrated, and shown to be suitable to all, but particularly the Early Ages of the Church. By John Peers, A. M.

We understand that "The Amulet" for the year 1829 will be published early in November, with attractions, both literary and pictorial, greatly exceeding either of its predecessors, and will contain articles from a number of the most distinguished writers of the age, among whom are many who have not heretofore contributed either to this work or to those of a similar character; that its illustrations will be of the highest order of art, both with reference to the productions of the painter and the engraver; and that there will be several other improvements of a novel and important character.

We understand that the forthcoming Volume of "Friendship's Offering" will appear in a style very far superior to any of its predecessors. The Plates are of the very first character, engraved by the most eminent Artists; and its literary contents, superintended by the experience and talents of its Editor, Mr. Pringle, will be well worthy of its Embellishments. The splendid style of the leather binding, which now so happily unites durability with elegance, also fits the Volume for immediate reception into the library.

The Bishop of Down and Connor (Dr. Mant) is preparing for the Press a Volume on those Events in our blessed Saviour's Life, which are the subjects of Annual Commemoration in the Services of the United Church of England and Ireland.—This Volume, together with the Biographical Notices of the Apostles and Evangelists lately published by the same Author, is intended to form a complete series of narratives and reflections adapted to the holy days of the Church.

MISCELLANEOUS.

POPULAR EDUCATION.

THE Committee of the House of Commons have just put forth their Report on the causes of the increase of crime. To account for this painfully interesting, but indisputable fact, many theories have been broached; among the rest, a somewhat paradoxical opinion is sometimes heard in conversation—that the phenomenon is attributable to the increase of education. The Committee, of course, have had before them all the documents and experimental evidence which it was possible to procure; their means, their talents, and their character are pledges, if not for the correctness of their views, at least for a nearer approximation to correctness than can be hoped for by any other body of men, and much less by any individual. If the advocates of the opinion adverted to are either candid or modest, they must allow the superior competency of the Parliamentary Committee to form a judgment on the subject: and that judgment must utterly confound them. For, instead of attributing the evil in question to education, education is the very REMEDY which the Commissioners propose. The opinion of the enemies of education is, indeed, not worthy of serious refutation. It belongs to another age and another religion than ours—it is no part of Protestantism nor of the nineteenth century. But it might easily be refuted by a short statistical argument, the value of which every man who can think at all must see and acknowledge. EDUCATION HAS NOT INCREASED: more schools, it is true, exist, more children are educated at a reduced cost than was the case ten years since: but the increase of schools has been very far from commensurate with that of the population: so that, on the whole, the proportion of the uneducated to the educated poor is considerably GREATER than at that period. The conclusion, therefore, must perish with the premises; and another conclusion much more agreeable to common sense, and much better established by facts, will succeed; that the evil complained of has arisen, not from the increase, but from the DIMINUTION of the means of education among the poor.

It may be worth while, however, to inquire how so preposterous an opinion as this ever gained footing at all. A very large portion of mankind are, in all their opinions, entirely guided by *names*. Hence they confound things essentially different, and, by viewing the same things under different representations, are easily brought to contradict their own declared sentiments. To such a mind the term "College" suggests but one (if it suggests any) idea, from the stately foundation of our Universities to the Veterinary "College" at Camden Town. To such mental constitutions may be applied in seriousness what a loyal baronet is reported to have said in jest; when a certain medicine was offered him as a "*radical cure*," he refused to take it; but when it was represented as a "*sovereign remedy*," he readily acquiesced. The name is every thing, the quality of the thing indifferent. The term "education," is an instance of that extended application of a

word, which usage, that proverbial tyrant of discourse, has introduced into language. No two things can be more widely different than a Mechanics' Institution and a National School; yet "popular education" is a term applied to both. Hence those who are led captive by words, are ready to charge upon one the incongruities and evil results of the other. And those who at one time shall be heard declaiming with the greatest zeal and earnestness in favour of the interest of Christianity and the influence of the Established Church, shall, the next moment, be equally vehement in their opposition to National Schools, which are closely connected with those very interests, and eminently conducive to that very influence.

Such opinions as these, however, are very injurious; they are not merely speculations; but they suppress the contributions of the wealthy, and the exertions of the active and zealous. It is right therefore, that they should be exposed. And it is not the least objectionable feature of those distorted establishments, the Mechanics' Institutions, that they repress the efforts of the sincere but ill-reasoning and injudicious friends of religion. We think, therefore, that as Christians, we shall only be performing our duty to our religion, in pointing out wherein consists that very common but very important error which prevails on the subject of Popular Education.

There is, as it appears to us, one great and incontrovertible proposition on this subject;—that every man ought to be educated *for* his station and avocation. We cannot see by what logic this position can be impugned; unless it be contended that a man ought *not* to be fit for either of these; or that he can be *fit* without being *fitted*. But it will be easy to educate a man *above* his station, and *beside* his vocation; and then an error will be committed. Education above his station will consist in familiarizing him with practices and luxuries which he will never be allowed to use or enjoy, and thus he will become isolated and discontented; education beside his vocation will be the devotion of valuable time to inapplicable knowledge. From this view it will at first necessarily result, that religion ought to be the basis of every system of instruction; for in spiritual necessities there is no difference of station: "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female;" and there is no difference of vocation; for we are all "called in one hope of our calling." Religious education, therefore, stands apart from every other. In this respect alone do all men's stations and vocations agree: and, therefore, if our fundamental proposition be true, all education without religion must be mainly defective, and religious instruction must be *EQUALLY* necessary for the rich and poor. Of course, we would not be understood of biblical criticism and what is called *divinity*; but a thorough knowledge of the Bible, and the truths and duties therein revealed, we do affirm to be no less absolutely necessary for the peasant than for the peer. And how any *thinking* person can consistently retain the title of Protestant and affirm less, is what we would gladly be informed.

We do not, however, quarrel with the Mechanics' Institutions for omitting the subject of religion. These *almæ matres* of the Gower-street *alma mater* have less inconsistency than their daughter; they

only profess to communicate a peculiar *province* of knowledge, not to afford a complete education. They were not bound, therefore, as THE FILIAL ESTABLISHMENT WAS, to furnish religious instruction. Not that they have not travelled beyond their conventional frontier, and introduced anatomy (!) and the French language (!!) and even Christian Evidences (!!!) But our objection is, that (so far as *lectures* can afford education at all) these establishments do educate above the station, and beside the vocation of the pupils :—above the station ; for they supply him with a vocabulary which he does not understand, and which his station can never require him to use ; and beside the vocation : for, independently of the irrelevant matter which they introduce, their mechanical lectures are not, as they ought to be, practical, but they are begun with *Euclid* ; and thus much valuable time is sacrificed to the acquirement of knowledge, or rather the semblance of acquirement, which is altogether misplaced. The labouring classes have little leisure. The first knowledge to which their leisure should be devoted is, unquestionably, religion. The most scientific education conceivable could be no compensation for the loss of this ; and much less the mere acquirement of an unintelligible nomenclature.

We do not charge upon the Mechanics' Institution any further participation in the increase of criminality than what may fairly be referred to that consumption of the labourer's time, which prevents his proficiency in really, ETERNALLY, useful knowledge ; substituting conceit and discontent. It is not certain, undoubtedly, that the mechanic would spend his leisure better than in the lecture room ; he might employ it worse ; but it is quite certain that the artisan, whose little leisure is consumed upon French and astronomy, can have very small opportunity for religious information or reflection. And without these, the most elevated moral speculations that ever emanated from Ferney or New Lanark, are miserably inefficient in keeping men "true and just in all their dealings." The philosophers and literati of antiquity are not the only moralists, who, slighting the motives of religion, "professing themselves wise, became fools."

All education that is not solid is worse than useless ; for its least injurious consequence is the loss of valuable time. The labouring man has rarely the leisure to acquire solidly more than the knowledge of his religion and of his trade. In the majority of instances, therefore, he can obtain no other knowledge except by the barter of what is incalculably more valuable.

That Mechanics' Institutions have had an indirect effect in the increase of crime, we believe ; nothing, however, nearly sufficient to solve the problem referred to the Parliamentary Committee. But it is certain, that those who impugn popular education on account of the ill effects of its vitiated departments, are in a greater error than the Mechanics' Institutions themselves ; for if those establishments entertain *false* views on the requirements of men's several stations and vocations, the opponents of popular education deny altogether a position, which, as we have at first stated, appears to us as necessarily and incontrovertibly true as any mathematical fact. And the Committee, by proposing education as the remedy, are manifestly of

opinion (and their opinion, as we have said, must be deeply grounded) that want of education is the cause.

The National Schools teach reading, necessary for gaining a knowledge of the Bible,—writing and common arithmetic: to the girls, plain needle-work,—acquirements useful in every vocation. The children then enter their apprenticeships, where they obtain *peculiar* knowledge. This is manifestly a very different thing from a Mechanics' Institution, though both be called by the name of popular education.

The opponents of the National system, however, would be ashamed to be without some kind of *argument* in their defence. They say, therefore, that education makes children proud and conceited, and disgusted with their stations. This is an assumption which cannot be supported by facts, and is as little supported by tendencies. For arrogance is the daughter, not of knowledge, but of ignorance; and discontent is the offspring, not of religion, but of vice. In the National Schools, children learn that "before honour is humility," and "he that humbleth himself shall be exalted;" truths which the best and worst educated in every other respect are equally unlikely to learn from any other source than that which has authoritatively declared them. They learn in whatsoever state they are, therewith to be content. They know both how to be abased and how to abound; every where and in all things they are instructed both to be full and to be hungry, both to abound and to suffer need. And the great secret of all this is, that they know THEY CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH THEM. A secret which they will be sure to learn in the National Schools, and for the non-application of which those schools will be no more responsible than the Bible is answerable for the sins and negligences of mankind.

We are often told, too, that the knowledge of reading extends the study of vicious books, while that of writing multiplies forgeries. We do not advocate the knowledge of reading separated from the knowledge of the Scriptures. Religious education *must*, in the greater number of cases, produce distaste for vicious writings; but where it does not, it may fairly be presumed that the same inclination which leads to the study of vicious books, would have led to the pursuit of vicious company; while hundreds who would have been rescued from misery, temporal and eternal, by religious instruction, are ruined in soul and body by profligate companionship. And, with respect to forgeries, wherever an useful and religious education is perverted to these, we may rest entirely satisfied that the criminal, with fewer advantages, would have pursued more violent encroachments on his neighbour's property.

We are reminded too of the wisdom of our ancestors, who thought the poor sufficiently instructed by attendance at church, and by the knowledge of their catechism. We are not so disposed to allow the exclusive and extraordinary pretensions of our contemporaries to intelligence, as to find, with some modern illuminati, something exquisitely risible in the very phrase, "wisdom of our ancestors." Without disputing that we may, intelligent as we are, derive some knowledge from the experience of past ages, we affirm that this

statement is a mistake. Our ancestors, the fathers of the English Church, were of a very different opinion. Their sentiments are recorded in the very strongest language, in the second part of the first Homily of our Church: "Surely none be enemies to the READING of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the most comfortable medicine that should heal them; or so UNGODLY, that they would wish the people still to continue in blindness and ignorance of God." Ignorance might be the *practice* of former times, but it was not, certainly, the policy, much less the wisdom of our ancestors.

The Catechism was never intended to be learned without being understood: it was designed as an useful abstract of doctrine and duty, to be retained in memory, but surely not to supersede the Scriptures. Sermons presuppose a knowledge of the Scriptures in some degree. A man can no more obtain clear and intelligent views of religion from sermons only, than he can learn sciences and languages from the lectures of the London University. The excellence of a sermon is pertinency of illustration. But where is the use of illustration to him who is ignorant of the subject illustrated?

But "the National Schools teach too much." Too much of what? of religion? because of this it must be, if they teach too much of any thing. We read in our Bible, "that the soul be without knowledge, it is not good;" "my people are destroyed for lack of knowledge;" "ye err, not knowing the Scriptures." But we never find any representations of an opposite kind, or any thing that can render the clear meaning of these sentences equivocal.

If we were to select any single case in which the advantage of these schools is most fully developed, we should instance that important integral part of Christian duty, the receiving of the Lord's Supper. Volumes could not make the necessity of this duty, and the requisites for its worthy performance, clearer than the Church Catechism has already made them. The Clergy too are earnest and instant in their explanation and inculcation of it. Yet what is the case? The practical parish priest well knows that those of his flock who can READ are the most frequent at the altar, and that those who cannot, however well versed in their Catechism or regular in their attendance on his preaching, almost uniformly stay away from this holy rite; and that nothing can be more difficult than to overcome the superstitious fears and extravagant notions of such persons on this subject.

But what becomes of the non-reader's sabbath, when weather, or some really necessary circumstance, confines him at home? The mind is ever active, and, when shut out from its proper employment, will settle on something evil and injurious. How is poverty,—how is sickness, oppressed with the additional weight of poverty, to be supported, but by those thousand cheering, warning, saving consolations, which the reader of Scripture can command for himself?

In the instances of two executions which have very lately taken place, and both for very aggravated crimes, the sufferers have declared that the absence of religious education was the cause of all their miseries

and wickedness! What an eloquent comment this, on the recommendation of the Parliamentary Committee! and what a faithful index to the real causes of increase of crime.

Although we think we have stated what is abundantly enough to prove the necessity of additional exertions in the cause of education, and to effectually destroy in the minds of all candid readers any argument for opposing it, we feel the subject to be so vitally important, that we cannot dismiss it without requesting the reader's attention to one remarkable point.

If the tendency of all Popular Education were to demoralize, it is certain that the best educated poor would be the most immoral;—and *vice versa*. What is the present state of Scotland, where education is the privilege of the humblest peasant? A more moral population exists not on earth. Look across the Irish Channel: a people endowed with all the physical and local capabilities desirable, are constantly cutting each other's throats, and committing outrages from which nature revolts. Education is expelled. In vain the legislature remonstrates, the "Church conciliate;"—the Romish hierarchy are inflexible. And the consequence is, crime and distress inconceivable by those unacquainted with the real condition of the country.

England is a medium. Education is far less extended here than in Scotland, incalculably more so than in Ireland. Her lower population exhibit a medium also. They are much superior in morality to the Irish peasantry: but they are, we regret to say, inferior to those of Scotland. But we trust this inferiority is about to be removed by a new and truly liberal system of general education, compelled by the Legislature, but supported by the hearts and hands and purses of the country.

Of this we are satisfied, that such a measure will amply repay its encouragement in a fund of national wealth and prosperity: but we look to higher things. We view such a prosperity merely as a token of that high approbation whose real blessedness can only be enjoyed in eternity: that exalted glory which belongs to Him who saves a soul from death, and hides a multitude of sins.

THE STATE OF DISEMBODIED SPIRITS.

PART I.

THAT man is a compound creature, having an immaterial soul and a material body, intimately united, and yet essentially distinct from each other, the words of Solomon, "The dust shall return to the earth as it was; and the Spirit shall return unto God who gave it," (Eccl. xii. 7.) have often been quoted to prove. The same truth is established by the Mosaic history of the creation, in which these two constituent parts of humanity are peculiarly recognized. "The Lord God," it is said, "formed man of the dust of the ground, and breathed into his nostrils the breath of life." (Gen. ii. 7.) Our bodies were made of the dust;—our spirits were infused into our corporal frames by the breath of the Creator, in whose *image*, and after whose *likeness*, we were originally

formed. And *thus* it was, by the union of his spiritual and material elements, that "man became a living soul."

Hence it is evident that our rational life depends upon the *union* of our souls and bodies; and, as the soul of man was breathed into his nostrils, it is plain that the spirit is not a mere *quality* or *accident* inhering in another subject, as whiteness does in snow, and therefore *perishes* by the action of the sun, together with the melted element,—but a substance having an independent being of its own; so that the body may be destroyed, and the soul be unharmed. (Matt. x. 28.)

Hence we learn that the dissolution of our souls from our bodies constitutes *death*. "Thou takest away their breath;—they die, and return to their dust." (Psalm civ. 29.) The two constituent elements of human nature, having originally issued from two distinct fountains,—shall at their separation by death respectively return to the sources, whence they sprang; the body to the *clay* of the earth, the *soul* to *Him*, who is emphatically called "the Father of Spirits." (Heb. xii. 9.)

When the marriage contract, by which the soul and body were intimately joined together in one bond of fellowship, is at length dissolved, and they are *divorced* from each other, what becomes of the spirit? It is not destroyed with the body, to which it was attached; for, in *that* case, the man who killed the *body*, would kill the *soul* too, which the exhortation of our blessed Redeemer forbids us to imagine. (Matt. x. 28.) *What* then becomes of the disembodied spirit? "It returns to God, who gave it." True; but—in that state of "*deadlihood*,"* as divines speak, whether the soul shall be reduced to nothing, or sleep in stupid insensibility, or be permitted to exercise the energies of life,—is an inquiry at once *interesting* and *difficult*! And though by some philosophers it has been deemed a question fitted rather to perplex the curious, than to satisfy the wise, we presume to think that the oracles of inspiration afford *no obscure* evidence upon the subject, and we hope to make it apparent, that in a *moral* view the question before us is not without grave importance. For the man who persuades himself that his soul will by death be *annihilated*, will neither fear nor hope for its resurrection. He, who fancies that it may *sleep* till the day of his final audit, will be encouraged in sin by the immense distance of his punishment, or become "*weary* in well-doing" from hope *deferred*;—whilst the pious Christian, who acknowledges the grave to be the door to a new scene of sensible existence *immediately* to succeed his natural decease, will make it the first endeavour of his heart to secure the blessed consummation, which formed the prayer of the old Prophet of Pethor,—"*Let me die the death of the righteous, and let my last end be like his.*" (Num. xxiii. 10.)

In the discussion of a topic, which appeals strongly to our hopes, or rouses suddenly our fears, we ought to be much on our guard against the mischievous interference of our passions. And though the light of unaided reason might be competent to refute the hypothesis of such as maintain the *insensibility* of separate spirits,—it is more prudent to

* Pearson on the Creed, p. 234, folio edition.

dismiss the arguments drawn from *that* source, however satisfactory or ingenious, and to look exclusively to the testimony of the Scriptures. If *they* support our positions, we stand upon a rock, whence no sophistry can remove us:—if *they* fail to strengthen our cause, we have no tenable hold, whither to fly for safety.

Refined speculations and curious theories are ever surrounded with doubt; and if they be received into the articles of our faith, or be allowed any consideration of indispensable necessity therein, as much *authority* as they challenge, so much *uncertainty* they communicate. What have Christians to do with the maxims of philosophers, or the dogmas of the schools? Why should we trouble ourselves with *apocryphal* and unsatisfactory syllogisms, when we have the sure testimony of the word of God to guide us to the temple of truth? "What saith the Scripture?" is the only question which it is necessary to ask. And if, in solving *that* inquiry in reference to the subject before us, we attempt to shew that the soul, when separated from the body, is *not* (as some have maintained) in a state of *sleep* or *insensibility*, but in a condition of *happiness* or *misery*, according to its *moral* character; it should be borne in mind that rational *presumptions*, and fair *probabilities* drawn from the volume of inspiration, are a sufficient foundation for a reasonable *faith*. Indeed, in questions like this, it is absurd to demand the axiomatic certainty of mathematical demonstration; and no man will deny that legitimate deductions from the pages of Holy Writ,—some of *less* and others of *greater* cogency,—are sufficient to satisfy an unprejudiced inquirer after truth, who views the bearing of the whole evidence taken together, and would be ashamed to acknowledge that he does not believe *that* to be *probable*, for which there are adduced very *probable* reasons!

There are but *three* situations which *can* be assigned to disembodied spirits. They must be either *annihilated*, or become *insensible*, or *live* in the possession and the exercise of their faculties. I purpose to shew the falsehood of the two first suppositions, and to establish the truth of the last.

Perhaps it is as easy to conceive the *annihilation* of the soul, as its original *creation*; for why should not the power by which it was formed *out of nothing*, be supposed competent to reduce it to *nothing* again? We would not, therefore, reject this hypothesis as *impossible*, but we hope to establish its *untenability* by scriptural testimony. Neither would we discard the notion of the soul's *insensibility* in its state of "deadlihood" as *impossible*; for the utter unconsciousness with which it is blessed in profound sleep, might *excuse* the supposition as not being destitute of all *analogy*; but its falsehood we shall expose by evidence of the *living* energies of disembodied spirits.

Our knowledge of the nature of *spirits* is, indeed, imperfect, and little better than *negative*. "A spirit," saith our Saviour, "hath not flesh and bones." (Luke xxiv. 39.) Yet we know enough to assure us of its existence when separated from the body, the death of which it is authoritatively pronounced to *survive*. (Matt. x. 28.)

The soul is properly an *immortal* "monad;" which is evident from the circumstance of its being the subject of *everlasting* promises and threats, respectively made in scripture, to the righteous and the wicked.

In describing the torments of sinners, our Saviour tells us, that in hell, (where Dives was imprisoned *immediately after his death, and before the general resurrection,*) "their worm dieth not, and their fire is not quenched." (Mark ix. 44.) But it is obvious to ask, how their punishment could be thus described, with awful and emphatic reiteration, by the fire which is not quenched, and the worm that dieth not, if their *souls die*? Pain cannot survive its object. Remorse must have an end, when *that*, which feels it, *ceases* to be; or when *that*, in which it resided, loses its sensations. Again:—"He, that believeth the Son, hath *everlasting* life; and he, that believeth not the Son, shall not see life, but the wrath of God *abideth* on him." (John, iii. 36.) Could the wrath of the Almighty be said to "*abide*," *i. e.* to rest *continually* without cessation or intermission, upon the spirit, which is doomed *at any period* to lose either its *sensibility*, or its *being*?

It hath pleased God, of his infinite love, through Christ, to enter into covenant with the faithful, to promise them the rich reward of *endless* bliss, and never-fading glory. "I give unto them *eternal* life, and they shall *never* perish." (John viii. 28.) "Whosoever liveth and believeth in me, shall *never* die." (John xi. 26.) Of these and similar passages it is obvious to remark, that they are nugatory and fallacious, if the souls, to whom they are made, ever *cease to be*, or ever become deprived of their *sensibilities* for any length of time. "They shall *never* perish:"—their *annihilation* then is clearly disproved. "I give unto them *eternal* life:"—how can *life* be *eternal*, if the soul be buried between death and the resurrection in the stupidity of *unconsciousness*? This seems to be the argument of the "*wisdom of God*," as it is recorded by St. Matthew, when our Saviour refuted the *Sadducees*, who "believed neither angel nor spirit." They denied the doctrine of a *resurrection*, and consequently the hypothesis of a future state, and the existence of the soul after the death of the body. In their cunning conference with our Redeemer, it was their design to demonstrate the absurdity of those notions, by stating what they deemed an *insuperable* difficulty attendant upon them:—"The same day came to him the *Sadducees*, which say there is no resurrection, and asked him, saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed to his brother." They proceed to state their dilemma, by saying that *seven* brothers had married one woman, and died without issue:—"Therefore in the *resurrection*," they ask, "whose wife shall she be of the seven?" Jesus answered and said unto them, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the *angels* of God in heaven." Having thus proved that their case involved no difficulty, our Saviour proceeds to *establish* the doctrine of a resurrection, which these *Sadducees* denied, by the following remarkable argument:—"But, as touching the resurrection of the dead, have ye not read *that*, which was spoken unto you by God, saying, I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*? God is not the God of the *dead*, but of the *living*." (Matt. xxii. 32, &c.) You will be careful to observe that this reply of our Saviour

consists of *two* parts; in the *first* of which He would convince the Sadducees that their objection to the doctrine of a resurrection arose from their ignorance of the nature of a future state, in which no conjugal unions had place:—in the *second*, He controverts the *principle*, on which they seemed to erect their erroneous notions. *This principle* was the denial of a separate state of existence for the soul, and the assumption of its *annihilation* after the dissolution of the body. Our Saviour effectually overthrows the principle in question by appealing to the Scriptures, whence He fairly draws the inference, that the bodies of Abraham, Isaac, and Jacob, having been long deposited in the grave,—yet their *souls had survived*, and were at *that* moment in existence, being under the special protection of God, and not having *perished* with their bodies, or become *insensible*, as his opponents zealously held:—"God is not the God of the *dead*, but of the *living*;"—inasmuch, therefore, as He is declared to be the God of Abraham, Isaac, and Jacob, who had long since been removed from the world, *they were living by their spirits*, their *bodies* having mouldered in their tombs! For, to be the *God* of any person is to be his benefactor, and preserver,—to enter into covenant with him, and to hold forth the expectation of reward:—"but this shall be the covenant, that I will make with the house of Israel;—after those days, saith the Lord, I will put my law in their inward parts, and write it in their heart, and *I will be their God*, and they shall be *my people*." (Jer. xxxi. 33.)—"Ye shall be my people, and *I will be your God*." (Jer. xxx. 22.) But, that which *ceases to be*, cannot have a *Preserver*, much less a *Benefactor*.—As God was not the God of man till he made him, so neither is he his *God* any longer than He continues him in being. "*He is not the God of the dead, but of the living*." If the disembodied soul be reduced to *nothing*, it has no God: if it lie in the torpor of *insensibility*, it cannot be said to be the subject of any covenant with the Almighty, since a covenant implies the knowledge and perception, *i. e.* the *active consciousness* of the parties covenanting; and, therefore, as the souls of Abraham, Isaac, and Jacob, and of such as have lived under the revelation of the Gospel, (the *peculiar* contract, to which Jeremiah alluded, according to the testimony of St. Paul, Heb. viii. 10,) can claim Jehovah as *their God*, *they still live* in a state of consciousness; and the notions of those, who maintain the *annihilation* of separate spirits, or hold them to be *insensible*, is a mistake.

The same conclusion may, perhaps, arise from the manner in which Job cursed his natal day, and seemed to long for a release from his troubles by the hand of death;—"Why died I not from the womb?—why did I not give up the ghost, when I came out of the belly? For now should I have lain still, and been quiet; I should have slept; then had I been at rest: *there* the wicked cease from troubling, and the weary be at rest: *there* the prisoners rest together; they hear not the voice of the oppressor;—the small and great are *there*, and the servant is free from his master." (Job iii. 11—19.) Had Job imagined that death would reduce him to *nothing*, or fix him in a state of *insensibility*, would he thus passionately have preferred the condition of the grave to *his own*, however wretched? And though it has been

argued,* that these expressions of Job regard only "an *outward* condition, and our resting from outward calamities and troubles;" perhaps it may be answered, that as Job does not speak of the joys of *heaven*, i. e. of the fulness of joy, which shall follow the general Resurrection; nor of the pains of *hell*, reserved for the wicked, (between which and the *very worst* condition *here* there is no comparison;) and yet describes a state *preferable to his own*, because he might there enjoy, not only exemption from care, but also *positive rest*,—we may be allowed to suggest there is an intermediate state, in which the souls of the righteous enjoy such a life of happiness, as the most pious may justly prefer to their existence in this scene of trial and trouble. Is *utter annihilation* such a state? Is torpid *unconsciousness* such a state? Let the attention of the reader be directed to the evidence of Isaiah.—"The righteous perisheth, and no man layeth it to heart; and merciful men *are taken away from the evil to come*. He shall enter *into peace*; they shall *rest in their beds*, each one *walking* in his *uprightness*." (Isa. lvii. 1, 2.) In this passage the Prophet describes death as a *blessing*, as releasing the righteous from evil, and conducting them moreover into a state of peace and *active virtue*,—"each one *walking* in his *uprightness*," though their defunct bodies should be lying in the grave. To "*walk*" is to exert the powers, with which God has blessed us, whether of body or mind;—but He, who *ceases to be*, or is reduced to a state of *unconscious sleep*, cannot be said to *walk* at all. In the *first* case, he has no faculties to exert; in the *second*, the power of exertion is suspended.

When at death our souls return unto the God who gave them, they *live* in separation from our bodies, waiting the day of their re-union to those bodies glorified after the likeness of Jesus Christ.

ON ELOCUTION.

EVERY one who thinks that a good delivery is highly important to the Clergy, will feel much obliged to the distinguished Principal of St. Alban's Hall for calling the public attention to the subject. This he has done very powerfully in Part IV. of his recent work, "Elements of Rhetoric, comprising the Substance of the Article in the Encyclopædia Metropolitana." Many of his remarks on elocution, as might naturally be expected from so acute a writer, are new as well as just. As it is very probable that the book in which they are contained will become popular in the University, and as the practical influence of the observations on elocution may be considerable among the younger members, it is important, that if, amongst much that is excellent, any erroneous notions are maintained, they should be pointed out as soon as possible. No one is more competent to the task than that eminent teacher, the author of "The Practice and Theory of Elocution;" but as he has not hitherto undertaken it, a few remarks from a less able pen may suffice for the present to warn against giving implicit credit to some of Dr. Whately's assertions.

* See Caryl's Exposition of Job.

The learned Principal is undoubtedly correct in the opinion, which has indeed been entertained by most modern writers on the subject, that our endeavour should be to attain the *natural* style of delivery—that which approaches as nearly as possible to the manner which one would naturally adopt when speaking on the same subject and under the same circumstances—a manner suited to the matter, the place, and the occasion. Such a delivery is undoubtedly to be preferred to that which commonly prevails, because it arrests the hearer's attention more, and is more impressive; and because, as Dr. W. has justly observed, it is more easily heard, and is less exhausting to the individual. But now comes the great difficulty,—how is this natural manner to be attained? An inveterate habit must previously be overcome—a habit, which having commenced in our earliest days, has grown with our growth and has at last acquired the force of second nature. It consists in adopting one uniform modulation of the voice, in the delivery of every sentence, whatever be the subject: the same notes recur regularly at certain intervals; the natural consequence is, that many auditors find a difficulty in keeping themselves awake; whilst the thoughts, even of those who are not disposed to be drowsy, are apt to wander, unless they use an effort from time to time to prevent it. To remedy all this, has been the object of various modern writers on elocution. Their plan Dr. W. describes to be this:

In order to acquire the best style of delivery, it is requisite to study analytically the emphases, tones, pauses, degrees of loudness, &c. which give the proper effect to each passage that is well delivered—to frame *rules* founded on the observation of these;—and then, in practice, deliberately and carefully to conform the utterance to these rules, so as to form a complete artificial system of elocution.—Pp. 293.

This system, Dr. W. asserts, has hitherto entirely failed, and from its very nature must always fail. The remedy which he himself recommends, is the following:

Not only to pay no studied attention to the voice, but studiously to withdraw the thoughts from it, and to dwell as intently as possible on the sense; trusting to nature to suggest spontaneously the proper emphases and tones.

The efficacy of this rule may, in some cases, be considerable; but that it will not supply all that is required, is evident from Dr. W.'s own admissions. In p. 298 he says,

With a view to perspicuity of delivery,—that quality which makes the meaning fully understood by the hearers—it is not enough that the reader should himself actually understand it; it is possible, notwithstanding, to read it as if he did not. And, in like manner, with a view to the quality which has been here called energy, it is not sufficient that he should himself feel, and be impressed with the force of what he utters; he may, notwithstanding, deliver it as if he were not impressed.

It appears then, that the part of the rule which recommends us to dwell as intently as possible on the sense, does not supply any thing like a certain remedy. Again, in p. 297, the learned Doctor remarks that

The natural manner is far from being what he (the reader) will naturally, *i. e.* spontaneously fall into. It is by no means natural for any one to *read* as if he were *not* reading.

Of what use, then, is the latter part of the rule, which directs us to "trust to nature to suggest the proper emphases and tones"?

The truth is, the rule will seldom supply the desired remedy without further assistance; but, unfortunately, this assistance Dr. Whately is unwilling to allow. He admits that the student's first attempts will be only moderately successful: much of the old unmeaning modulation will still remain. Precisely in such cases it is, that instruction may be applied with the happiest effect. The student may be told in what parts he has successfully adopted the natural manner; in what parts he descends to the colloquial and undignified; and in what he still retains the former unmeaning style. Dr. W. allows that an "intelligent friend" may be of use in suggesting the necessary corrections of awkward gestures and uncouth pronunciation, &c. (p. 351.) Why may not similar aid be afforded with respect to inflexions and emphasis? He will probably reply, that attention to the voice must necessarily take off attention from the matter. It certainly will do so at first; but not more than when the learner is making the attempts, which Dr. W. allows him to make, at correcting gesture, pronunciation, &c. In both cases he will probably be a little awkward in his first efforts; but practice will soon enable him to adopt the suggested corrections without labour, and without allowing his mind to stray from the sense. In giving precision to his *read voce* instructions, respecting tones, emphasis, &c. the "intelligent friend" will be much assisted by Walker's method of distinguishing the two principal inflexions of the voice in speaking, by the two accents: the acute accent being taken to indicate that upward slide of the voice, which is adopted when the sentence is incomplete; and the grave accent being taken to indicate that downward movement of the voice which implies that the sentence is concluded. The learned Principal appears to be wholly unacquainted with this system, though it has been in use these thirty years, and has been adopted by the best modern writers and teachers. He seems to form his opinion of what may be effected by any artificial system, solely from Sheridan's "Lectures on the Art of Reading," which were published before Walker had written, and in which all the directions respecting emphasis are conveyed by the very imperfect aid of italics. Apparently deriving his knowledge from Sheridan's defective work, Dr. Whately proceeds to assert, that

No variety of marks that could be invented,—not even musical notations,—would suffice to indicate the different *tones* in which the different emphatic words would be pronounced; though on this depends frequently the whole force, and even sense of the expression. Take as an instance the words of Macbeth in the witches' cave, when he is addressed by one of the spirits which they raise, "Macbeth! Macbeth! Macbeth!" on which he exclaims, "Had I three ears I'd hear thee;" no one would dispute that the stress is to be laid on the word "three;" and thus much might be indicated to the reader's eye; but if he had nothing else to trust to, he might chance to deliver the passage in such a manner as to be utterly absurd; for it is possible to pronounce the emphatic word "three," in such a tone as to indicate that "since he has but *two* ears he cannot hear."—Pp. 300.

Now any person, moderately well acquainted with Walker's system, would immediately understand, that, if the words were read according

to the following notation, no other than the true meaning could possibly be conveyed: *e. g.* 'Had I *three*-ears-I'd-hear-thee.' (Here the hyphens denote that the conclusive inflection or slide of the voice, given forcibly to the word *three*, is to be continued over the following words, as if they together formed *one* word.) And it would be equally clear to any tyro in the system, that, to make the words convey the other meaning which Dr. W. justly says they might be made to convey, they must be pronounced with the *circumflex*, instead of the *simple* inflexion, according to the following notation: 'Had I *thré*-ears-I'd-hear-thee." The Doctor proceeds: "Again, the following passage, (Mark iv. 21,) "Is a candle brought to be put under a bushel, or under a bed," I have heard so pronounced as to imply that there is *no other alternative*; and yet the emphasis was laid on the right words." This last remark is perfectly just; but the emphasis must have been accompanied with the *wrong inflection*. [Here it is necessary to observe, that *emphasis* means the force with which the word is uttered; *inflection* means that upward or downward slide, or combination of the two slides, through which the voice passes in uttering the word.] If the passage had been marked in the following manner, the gross mistake which Dr. W. mentions could not have occurred, whether the reader had understood what he was delivering, or not. If he could have followed the notation, and had given the *suspensive* instead of the conclusive inflection to the word '*bed*,' he could not have failed to convey the right meaning: "Is a candle brought to be put under a bushel, or under a *béd*? Is it not to be set on a candlestick?"

The utility of Walker's mode of distinguishing the inflections may be further illustrated by applying it to the passage quoted in the note, p. 288. Speaking of the insufficiency of *italics*, Dr. Whately justly observes, that

Though they indicate which word is to receive emphasis, they do not point out the *tone* in which it is to be pronounced; which may be essential to the right understanding of the sentence; *e. g.* in such a sentence as in Genesis i. "God said, Let there be light, and there *was* light:" here we can indicate indeed to the eye that the stress is to be upon "*was*;" but it may be pronounced in different tones; one of which would alter the sense, by implying that there *was* light *already*.

This is readily admitted; but the right tone would instantly be indicated by marking the word *was* with the simple conclusive inflection, to be continued over the following word: "Let there be light, and there *was*-light." If the reader can follow this notation, he cannot possibly convey any but the true meaning. The other meaning to which Dr. W. alludes, would be conveyed, with equal precision, by introducing the upward circumflex: "Let there be light, and there *was*-light."

In p. 249 of Dr. Whately's publication, the sentence "Will you ride to town to-morrow?" is mentioned "as an example often quoted of the varieties of expression which may be given to the same words, and which may be pronounced and understood in at least *five* different ways, according as the first, second, &c. of the words is printed in *italics*." In illustration of the utility of Walker's notation it may be stated, that the above-mentioned sentence will convey *twelve* distinct

meanings, implying either enquiry or entreaty, according as either the upward or the downward inflection of voice is applied. And if the circumflexes, instead of the simple slides, be used, *twelve* additional meanings will be given, indicative either of surprise or contempt: so that the words may be made to convey *twenty-four* distinct meanings, instead of *five*. Those who are tolerably conversant with the system, will immediately admit the truth of this statement.

Proceeding in his endeavour to show the imperfection of the artificial system, the learned Principal says—

It would be nearly as hopeless a task to attempt adequately to convey, by any written marks, precise directions to the *rate*,—the degree of rapidity or slowness,—with which each sentence and clause should be delivered;

And he justly observes, that

Much of the force of what is said, depends on the degree of rapidity with which it is uttered, chiefly on the *relative* rapidity of one part in comparison of another: for instance, in such a sentence as the following, in one of the Psalms, which one may usually hear read at one uniform rate: "all men that see it shall say, This hath God done; for they shall perceive that it is his work;" the four words "this hath God done," though monosyllables, ought to occupy very little less time in uttering than all the rest of the verse together.

This observation is true; but surely it is quite sufficient to indicate by marks that the words in question should be delivered slower than the rest of the sentence. The *precise* degree of slowness would be of secondary importance, and might be left to the taste and feeling of the reader. In answer, therefore, to Dr. W.'s objection, it will be enough to say, that though it is impossible to give *precise* directions relative to the rate of utterance by any written marks, yet directions *sufficiently* precise may easily be given.

Dr. Whately proceeds, in p. 301, to the second of what he denominates "weighty objections" against the artificial system:

But were it even possible to bring to the highest perfection the proposed system of marks, it would still be a circuitous road to the desired end. Why not leave nature to do her own work? Impress but the mind fully with the sentiments, &c. to be uttered; withdraw the attention from the sound, and fix it on the sense; and nature or habit will spontaneously suggest the proper delivery.

But it must be remembered that a previously acquired habit, which, as has been already observed, has, through time, become a second nature, will at first inevitably prevent the proper delivery. The learned author proceeds to illustrate his position by a supposed example:

This (artificial system) seems like recommending, for the purpose of raising the hand to the mouth, that the person should first observe, when performing that action without thought of any thing else, what muscles are contracted,—in what degrees,—and in what order; then that he should, in conformity with these notes, contract each muscle in due degree, and in proper order; to the end that he may be enabled, after all, to—lift his hand to his mouth, which, by supposition, he had already done."

Here it is evident that one material circumstance is assumed which cannot be granted: it is assumed that the man *can* raise his hand to

his mouth in an easy, natural manner. This is certainly not the case : his hand is so shackled by the strong bonds of habit, that though he can raise his hand, yet he does it in a very stiff and awkward way. The instructor whose arm is less fettered, may assist him in gradually loosening the bonds, though probably he will never get wholly free from them. According to Dr. Whately's system, the learner would be advised to make a desperate struggle to burst the cords at once. This would frequently produce strange ludicrous postures, without proving successful at last.

But it is unnecessary to dwell longer on this point, since Dr. W. continues thus :

Thirdly and lastly ; waiving both the above objections, if a person could thus learn to read and speak, as it were, *by note*, with the same fluency and accuracy as are attainable in the case of singing, still the desired object of a perfectly *natural*, as well as correct elocution, would never be in this way attained.

This would be true, if, as he supposes, the reader's attention must necessarily continue to be fixed on his voice. It must, indeed, be fixed in some measure on it, when the student is commencing the application of the system ; but when he becomes tolerably well used to it, he will be able to follow the notation, as it were, unconsciously ; and instead of its preventing him from fixing his mind on the meaning, it will instantaneously suggest the most certain and forcible manner of conveying that meaning to the minds of his hearers. Habit will render the marks of the inflection, &c. no more an interruption to the reader, than punctuation is found to be. The marks in the one case assist to distinguish the meaning ; the marks in the other determine the meaning with still greater precision, and at the same time show how to convey that meaning to the hearers with clearness and force.

The learned Principal asserts, that the artificial system of instruction has utterly failed. On the contrary, it may be truly affirmed that it has not yet come to a fair trial. Though thirty years have elapsed since Walker suggested it, yet little is known of it even now at the public schools. Without any disparagement of the learned superintendents of those establishments, it may with truth be asserted, that they have not troubled themselves with the system in question. The only *inflections* with which they intermeddle, are those of nouns and verbs, &c. not those of the voice. The general style of delivery which prevails with them is measured, sonorous, and declamatory, applied with little variation to all subjects, and is often further distinguished by terminating each sentence, especially if there is an intention of being very impressive, with an upward jerk of the voice. Such a manner may be to some ears exceedingly harmonious and dignified ; but it is utterly at variance with Walker's system, and can never arise out of it. Neither can this system, if properly understood, give birth, as Dr. W. supposes, to " a modulated whine or a pompous spout." If such intolerable modes are the result of any instruction at all, it must have been received from actors of very inferior rate, of the old *ti tum ti* school ; certainly not the school of Garrick. Walker's system has hitherto been confined to private tuition and to private schools ; but, as far as my limited observation

has extended, it has been followed with considerable success. If it were proper to mention names, several individuals might be specified in and near London, highly distinguished as elegant and impressive readers and preachers. And if they are equalled by some others who have received a public education, this equality will, in many cases, be found to have been produced by instruction derived neither from school nor college, but from private tuition at some subsequent period, not unfrequently after ordination.

It is important to be remarked, that the notation of the inflections, so useful for correcting various faults in delivery, may render peculiar service to the student who wishes to proceed upon Dr. Whately's system. The ingenious author admits that the learner

Will be blamed for using a *colloquial* delivery; and the censure will very likely be, as far as relates to his earliest efforts, not wholly undeserved; for his manner will probably at first too much resemble that of conversation.—Pp. 348.

By attentively listening to the voice at such times, this colloquial manner will be found to arise from giving to the emphatic words not the simple or downward inflection, but the circumflex, which will always convey an oblique meaning, one that implies something more than the words express. The "intelligent friend" might mark such words with the proper notation; and, at the next delivery, the adoption of the suggested *simple* inflection would convey a serious and properly impressive meaning; whereas before, the colloquial circumflex excited some degree of risibility, in a place where such a feeling must certainly be deprecated. It is almost superfluous to remark, that two or three passages so delivered in a sermon, will be fixed in the recollection of the majority of ordinary hearers, to the exclusion of all the valuable remarks, and leave an impression very unfavourable towards the preacher, and very detrimental to the efficiency of his ministry.

In one department of clerical delivery, Dr. Whately admits that some kind of instruction may be useful:—

It should be observed (he says) that in the reading of the Liturgy especially, so many gross faults are become quite familiar to many, from what they are accustomed to hear, if not from their own practice, as to render it peculiarly difficult to unlearn or even detect them; and as an aid towards the exposure of such faults, there may be great advantage in studying Sheridan's observations and directions respecting the delivery of it; provided care be taken, in *practice*, to keep clear of his faulty principle, by withdrawing the attention from the sound of the voice, as carefully as he recommends it to be directed to that point.

That this principle is not faulty when applied to the correction of long fixed erroneous habits of reading, has, it is hoped, already been shown; and if Sheridan had been successful in describing precisely how the voice ought to be regulated, his work would still have deserved to be recommended to the use of the Clergy. But being unacquainted with that accurate method of distinguishing the inflections which was afterwards introduced by Walker, Sheridan's directions respecting emphasis are vague and useless. Consequently his work is superseded by more recent publications, in which the new system of notation has been adopted. Written directions for the reading of the Liturgy may certainly be useful: such, for example, as

the Appendix to Smart's work on Elocution, or Howlett's "Instructions," &c., which latter publication is inserted by the Bishop of Salisbury, in his list of books recommended by him to candidates for Holy Orders.*

It must however be admitted, that much more benefit may be derived from a good oral instructor, than from the best written directions. But such a one is seldom to be met with, except in London; and, therefore, is not within reach of the greater part of young clergymen, who commonly begin their pastoral labours in the country. In such situations the "intelligent friend," to whom Dr. W. allows his learners to apply, will rarely be found. In a few years their manner of reading and preaching becomes fixed, and incapable of alteration. Besides, as they are frequently engaged in classical tuition, which often includes instruction in elocution, it is generally found that those who teach are not fond of being taught, and are ill-disposed to receive hints on the subject of delivery from any friend however intelligent. If instruction, therefore, is to be given at all, it should be given at an earlier age, during the course of education both at school and college; at a period of life when the ear is quick in perceiving the distinctions of sounds, and the voice has little difficulty in acquiring them, and when, moreover, instruction may be enforced by authority. The necessity for such instruction is pressing: without it, a *mannerism* in reading will inevitably result from the hurried repetition of grammar-rules and other school-lessons, from the rapid reading which is adopted to save time, and from the ear's being accustomed to the measured cadence of Greek and Latin poetry. Unless this *cantus dicendi* be frequently corrected by a judicious instructor, to expect that at a more advanced period it should be tuned into any thing like the natural extemporaneous manner, merely by Dr. Whately's rule of "fixing the mind earnestly on the meaning of what is to be delivered," is to expect an utter impossibility.

On the subject of "action," Dr. Whately observes, in conformity with the principles maintained throughout his book, that

No *care* should in any case be taken to use graceful or appropriate action; which, if not perfectly unstudied, will always be intolerable.—Pp. 351.

But he admits,—

If any one finds himself naturally and spontaneously led to use, in speaking, a moderate degree of action, which he finds from the observation of others not to be ungraceful or inappropriate, there is no reason that he should study to repress this tendency.

His concluding remark appears to be novel. He says, that action should always *precede* the word. The general rule hitherto has been, that it should *accompany* it. Probably the rule should vary according to circumstances: when the action is intended merely to add force to the word, it should *accompany* the word; but when action is employed to direct the eyes of the hearers to some object, then it should *precede*.

M. A.

* Another work on the same subject is mentioned in the list, but it is merely a republication of part of Sheridan's book.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

BARKING DISTRICT COMMITTEE.

THIS Committee notice, with feelings of gratitude and satisfaction, that their funds have experienced no material diminution since the last audit. The amount received for books sold is something less than that of last year, but the value of the stock in hand is proportionably larger. The Committee, however, feel satisfied that the great importance of their cause is very generally acknowledged in the Deanery; in proof of which they beg to lay before the Anniversary Meeting a statement of the sums contributed in this district for the promotion of Christian knowledge; viz. 71*l.* 8*s.* by members of the Society; 99*l.* 3*s.* 6*d.* by members of the Committee; 6*l.* 14*s.* 2½*d.* for books direct from the Society; and 67*l.* 11*s.* 6½*d.* for books supplied through the Committee, making a total of 244*l.* 17*s.* 2½*d.*, besides a few contributions to the Native Schools in India. The surplus remaining in the Treasurer's hands over the expenditure of the Committee, has been remitted to the Parent Institution, in promotion of its general designs at home and abroad.

The means which the contributors in the District have placed at the disposal of the Committee, have been employed in promoting Christian knowledge in this populous neighbourhood in such ways, as, in the opinion of the Committee, would be most likely to meet the necessities of the poor, and to contribute to their present comforts and future happiness.

The Committee's *Shops*, established about two years ago, for the sale of books to the poor and to members, at the reduced prices of the Society, and to non-members at a small increase upon that price, have fully realised the expectations of your Committee. Some additional expenditure is caused by this arrangement, in the remuneration made to the shopkeepers for

their trouble; but the Committee feel assured that the members and contributors will not consider this expense as uselessly incurred, when they are informed that the facility afforded by these shops for procuring the books on the Society's Catalogue has been the means of increasing the dissemination of the Scriptures, of the Liturgy, and of sound works on the Christian religion, doctrine, and practice.

The distribution of books through the Barking Committee, during the last year, was as follows; viz. Bibles, 157; Testaments, 97; Common-Prayers, 428; Bound Books and Tracts, 1121.

The *Lending Libraries* in the district appear to be duly appreciated by those for whose benefit they were originally formed: constant applications are made for the use of the books, and instances have occurred where the perusal of them has been attended by the happiest effects. Since the last Report, an additional Library has been established in the parish of Barking, for the use of the poor living in Great Ilford, and additions have been made to one or two others. The Committee cannot dismiss this part of their Report, without calling the attention of the Anniversary Meeting to the great utility of Lending Libraries, in reference to that numerous, and therefore important, portion of the community—the labouring classes. In our National Schools we teach the children of our poor to read, and we bring them up in habits of piety, decency, and order; that they may adhere to those habits, and, with the blessing of God, turn the instruction which they have received to good account, when removed from our immediate inspection, is a point deserving our serious consideration; your Committee conceive that the information contained in the Lending Libraries will materially contribute to this end.

Passing on from the immediate

objects of this District Society, the Committee feel peculiar pleasure in alluding to the gratifying accounts of the state of education, in the principles of the Established Church, within this county. Throughout the county, there are 295 Schools, in which 22,277 children are receiving instruction, on the National System, in the doctrines and duties of the Gospel. In the Barking Deanery, comprising seven-teen parishes, there are sixteen Schools, in which 2538 poor children are thus instructed. Whilst, in our Schools, the children are trained up to be worthy and useful members of the community, and prepared to receive ministerial instructions; that they may not, when grown up to maturity, "perish for lack of knowledge;" or, as is too often the case, be induced, for want of suitable accommodation, to stray from the fold in which they have been brought up, your Committee rejoice at the successful issue of the efforts made in this neighbourhood for procuring the erection of additional Churches. In the populous and extensive parishes of Barking, West Ham, and Walthamstow, we may hope soon to see these sacred edifices rising to the glory of God, and the advancement of the eternal interests of our fellow-creatures.

Your Committee, in conclusion, beg to call the attention of this Meeting and the public, to the labours of the Venerable Society for promoting Christian Knowledge. It is instrumental in promoting that knowledge in every quarter of the globe, and all sorts and conditions of men are assisted by its benevolent endeavours. It inculcates lessons of piety and morality in the infant mind; it unfolds the truths of the Gospel to those by whom they are still unknown, or recalls them to the recollection of those by whom they have been heard and neglected. With such important objects in view, the Committee rely upon the cordial and continued support of this wealthy district, and confidently ask the assistance and co-operation of those to whom

God hath given abundance, and who may not be already associated with them in this pious and charitable work. The design, assuredly, deserves a general co-operation. Let us then arise and be doing, and the Lord be with us.

PLYMOUTH DISTRICT COMMITTEE.

On Wednesday, August 27, being the eighth anniversary of the Plymouth District of this Society, the Committee and friends of the institution met at the Guildhall, at ten o'clock in the morning; and from thence, accompanied by the Mayor, Justice, and other members of the Corporation, proceeded to St. Andrew's Church, where Divine Service was performed, and an appropriate sermon was preached by the Venerable Archdeacon of Totnes, from Rom. x. 18, "Yes, verily, their sound went into all the earth, and their words unto the ends of the world." After the sermon, a collection was made in aid of the funds. The attendance of the children of the several schools supplied with books by the Society, rendered the occasion additionally interesting. At one o'clock, a most respectably attended public meeting was held at the Royal Hotel, when prayers having been read, the chair was taken by Richard Rosdew, Esq.; and the Rev. R. Lampen, Secretary, read the Committee's Report, which gave a most gratifying account of the progress of the Society. The sale of its books since the year 1825, had rapidly increased each year, and was now greater than could have been anticipated. The Report alluded to the donation of 50*l.* by the late J. Pridham, Esq. and spoke of that gentleman in the most honourable terms. It also noticed the death of the chairman of last year, Admiral Bedford, and paid a just tribute to his memory. The Report was followed by some able speeches in support of the Society.

A District Committee of this Society has lately been formed at Devonport.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Barking District Committee.

In reporting the progress of the last year's proceedings, the Barking District Committee of the Society for the Propagation of the Gospel in Foreign Parts, congratulate the friends of the Institution on the satisfactory account of the operations of the Society, as detailed in the last Report, and on the progressive increase of the funds placed at its disposal in furtherance of its benevolent designs.

In the Barking District, your Committee observe with satisfaction and thankfulness, that the cause of the Society has met with very general support, the subscriptions and donations for the past year amounting to 116*l.* 5*s.* 7*d.* and the collections, after the triennial sermons in the Churches of Barking, Woodford, and Little Ilford, and the Chapels of Leytonstone and Great Ilford, amounting to 80*l.* 13*s.* 1*d.* making a total of 196*l.* 18*s.* 8*d.* contributed by this District in furtherance of the important objects of a Society

established for the grand purpose of disseminating the principles of Christianity, and promoting the advancement of pure religion in distant and unenlightened quarters of the globe.

The most gratifying and interesting accounts continue to be received by the Society from its labourers in distant regions, encouraging them to proceed, unweariedly, in our labour of love. It is our province, it is our high privilege, to plant and to water, and God, in the sure word of prophecy, has promised to give the increase. On this sure word of prophecy our labours are founded; we, therefore, confidently appeal to every sincere Christian for cordial and liberal support in our humble but earnest endeavours to spread the truths of salvation, and to hasten the rising of that glorious day, when "the desert shall blossom as the rose," and God's "laws shall be known on earth, his saving health among all nations."

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Exeter District Committee.

On the 11th of September, the Anniversary Meeting of these Committees took place. After Divine Service in the Cathedral, and a sermon by Dr. G. Barnes, late Archdeacon of Bombay, a collection was made at the doors of the Cathedral, amounting to 105*l.* 9*s.* 4*d.* Having adjourned to the Guildhall, the Bishop of the Diocese took the chair, and after a few preliminary observations, read the Twelfth Annual Report.

The Report stated that the total number of books, tracts, and papers, issued during the last year, is 1,656,066, being an increase on the preceding year of 194,314;—the books, &c. bearing the following respective proportions:—Bibles, 58,532—increase, 3,636;—Testaments and Psalters, 80,246—increase, 4,699;—Common Prayer-Books, 153,421—increase, 6,753;—other bound books, 106,552—increase, 14,755;—small tracts, half-

bound, 1,061,315—increase, 130,471;—books and papers, 196,000—increase, 34,000;—an increased sale having been particularly observable in the districts of Plymouth, Barnstaple, Bodmin, and Launceston. In money, the following disposition of the funds of the Diocesan Committee had taken place:—1,500*l.* towards the establishment and support of Native Schools in India; 3,250*l.* East India Mission; 300*l.* part vote of credit to Bishop of Calcutta; ditto, Bishop of Nova Scotia, 45*l.*; ditto, Bishop of Barbados, 344*l.* 14*s.* 6*d.*; Episcopalian Schools in the Highlands of Scotland, 100*l.*; allowances to Society's Missionaries and School-Masters in the Scilly Isles, 478*l.* 15*s.* 3*d.* The total expenses of the year amount to 68,540*l.* 2*s.* 2*d.* being an increase on the preceding of nearly 2,000*l.* The Diocesan Committee have given 50*l.* and the Bodmin Committee twelve guineas, as free

donations, towards the general purposes of the Society; and a new Committee has just been instituted at Devonport. A Branch Depository has been established at Teignmouth, and 31*l.* 6*s.* 11*d.* collected at the two Churches, besides several new subscriptions and donations in aid of the necessary additional expenses. Two Pounds in books and tracts have been granted in aid of a National School at Staverton, and a donation of books required by the Central School to the value of 12*l.* 17*s.* Parochial Lending Libraries,

in addition to those formerly announced, have been established at Milton Dame-rel, Cookworthy, Buckland Brewer, Gwennap, Manaccan, St. Anthony, Totnes, Chittlehampton, Bulkworthy, Shobrooke, Langtree, Allhallows on the Walls, St. David, and St. Sidwell's, and that at Mylor has been considerably augmented; and the Report concludes with expressing the hope "that through the blessing of Providence, the increase of *Christian knowledge* will lead to that happier result, the increase of *Christian practice*."

LADIES' SOCIETY FOR PROMOTING THE EARLY EDUCATION OF THE CHILDREN OF NEGROES.

THREE years have now elapsed since the formation of this Society. At that period, though aware of the magnitude and difficulty of the undertaking, the Society had but an imperfect knowledge of two important grounds of encouragement, from which, under the Divine blessing, they anticipate increasing and ultimate success—the one, the ardent desire for instruction manifested by the negro and free children of colour*—the other, the readiness of many of the clergy and resident proprietors to give their co-operation and support to every well-organized scheme for the improvement of the negroes.

In the large and important island of Jamaica, containing 400,000 negro and coloured inhabitants, not more than 75,000 are receiving any instruction from the united efforts of various societies of Christians. There are, therefore, no less than 325,000 persons in this island alone, in a state of entire ignorance, claiming our sympathy and our exertions. Since the last Report,

the Auxiliary Association of Ladies, in the parish of St. Elizabeth, have succeeded in forming schools in the neighbourhood of New Carmel. We will add, merely, that the Branch Association is also contemplating the establishment of schools in Carpenter's Mountains, in the immediate vicinity of the lady of the Attorney-General, who has taken a kind and active interest in the cause.

The annual grant of 50*l.* sterling to the parish of St. Thomas-in-the-East, is, at present, employed in supporting a Catechist in the district of Port Morant, by which means religious instruction is given to 220 negro children, and to fifteen adults, on six different estates, also to two schools of free children of colour, containing fifty-three scholars. Of the negro children, fifty are not only catechised, but taught to read. This extensive parish has within itself a Branch Association of the "Incorporated Society for the Conversion and Religious Instruction and Education of Negro Slaves," and it is in connexion with that Society that this is enabled to accomplish what has been stated.

From the parish of Portland the most grateful acknowledgments have been received of the sum voted to the assistance of the Maroons, who, as was stated in our last Report, were erecting for themselves a chapel and school-house. The clergyman of that parish made a pressing request, some months ago, for a supply of elementary books, the want of which, he stated, alone pre-

* An interesting anecdote, confirming this assertion, was communicated to our Society by the Bishop of Jamaica. A poor little negro was employed to carry salt fish from the sea coast to the interior, and to meet half-way another boy, who brought in return yams and other produce. After having exchanged their loads, the boy from the coast, who enjoyed the advantages of instruction, used to devote the night to teaching his less fortunate companion.

vented his opening a Sunday-school for slaves. Books for this purpose were immediately forwarded, and the sum of 25*l.* has since been placed in the hands of our Branch Association for the purposes of education; and it is our intention henceforth to make all grants to the Island of Jamaica through the same channel.

A variety of testimonies to the usefulness of the Moravian Missionaries, and especially to the importance of the recent establishment at New Carmel, and its great need of support, have induced the Committee to vote a grant to its Schools, and the acknowledgments received from the Branch Association have been highly satisfactory.

The Committee have peculiar pleasure in recording an instance in which the Society has been the means of introducing religious instruction, upon the estate of a gentleman resident in this country. Mrs. — having seen a Report of our Society, was led to hope, that through its instrumentality she might be enabled to accomplish this object, which had long been near her heart. She procured an introduction to the Committee, and was promised every assistance in the prosecution of her work. She immediately opened a correspondence with the clergyman of the parish where the estate is situated, and also with the resident agent, who entered warmly into her views, and the consequence has been, that all the children on the Prospect estate, about forty in number, are now receiving instruction from a catechist, whose stipend for the present year is paid by the Bishop, and who is under the superintendence of the clergyman.

We now preceed to the Island of Antigua, where the first object claiming our notice is the Infant School at English Harbour, under the patronage of Lady Ross. This school, we are happy to state, has also received the patronage of the Bishop of Barbados, who, on visiting it in May, 1827, expressed himself much pleased with what he saw, and has since liberally offered to allot 60*l.* per annum out of the fund placed at his Lordship's disposal, by the "Incorporated Society," to pay the salary of the master and his daughter,

and besides this to provide a suitable school-house.

It had been the earnest wish of the benevolent patroness of the school to clothe all the children, about one hundred in number; but notwithstanding the assistance rendered by the Bishop, and the subscriptions in the island, the funds were found inadequate to meet that expense, and it was with much difficulty that a few of the most destitute were thus supplied. The school is now held in a commodious house, provided by the Bishop and Archdeacon. The Branch School, at Indian Creek, has also been visited by the Bishop, and is in a flourishing condition. The salary of the mistress is paid entirely by our Society.

"The Female Refuge Society," for destitute free children of colour, is so admirably conducted, and its claims are so pressing, that the Committee are anxious to make an annual grant, as long as their funds may permit, but no further assistance has yet been afforded to it. It is under the patronage of Lady Ross, who, after visiting it, expressed her conviction that "the neat, modest, and orderly appearance of the children gave sufficient evidence of its utility." This establishment necessarily involves considerable expense, because from its nature it requires that the children should receive board and clothing. The strictest economy is used in the expenditure, and we confidently hope that the friends of religion and virtue in England will not suffer such an institution to languish for want of support, but will enable its immediate benefactors to extend their labours by increasing the number of children under their care.

In the Island of St. Christopher, an excellent institution of a similar nature, recently established under the patronage of Mrs. Maxwell, the lady of the governor of the island, has received considerable support. Its last Report states that the children have been carefully instructed in reading, writing, arithmetic, needle-work, and useful domestic employments, under the superintendence of a committee of ladies, assisted by a matron resident in the Asylum. We are further assured "that the attention thus devoted to them has been amply repaid by their

improvement; and that in the acquirement of industrious habits and in their general demeanour, they give the fairest promise of future reputable life."

In the Island of Monserrat the Wesleyan Missionaries are zealously engaged in carrying on the work which it is our object to promote, and the Committee have had much satisfaction in sending assistance to one of their schools.

In Demerara, the Rev. Mr. S——, Rector of the parish of St. Mary's, has been very successful in his clerical capacity, and in the establishment of schools. The result has surpassed his expectations, but his funds are too limited to provide a sufficient number of teachers. Having seen a Report of the Ladies' Society, he was induced to apply, through a friend, for assistance, which has been granted.

The Committee have also received an application on behalf of the schools under the care of the Moravian Missionaries.

The "Incorporated Society" having strongly recommended to the notice of the Committee the earnest appeal of the Bishop of Nova Scotia, in behalf of the negroes in the Bermudas, they felt themselves called upon to promote, as far as lay in their power, a plan which had for its object the support of schools, among a population peculiarly destitute. Several schools had already been formed, but owing to the very limited state of their funds they were unable to accomplish much. They, nevertheless, keep up the desire for instruction; many of them are instruments of much good, and his Lordship was, therefore, unwilling to give them up without an effort to obtain the means of their continuance.

The Bishop of Jamaica having favoured the Committee with an interview, communicated much interesting

and satisfactory information respecting the present state of education in his diocese. In consequence, however, of the many engagements in which the Society is at present involved, and the limited and precarious state of their funds, the Committee were able to contribute only a small sum towards the salary of two masters and mistresses, sent out by his Lordship to Kingston and Spanish Town: they cannot, however, refrain from expressing their sincere hope that this new opening may be the means of strengthening the interests of the Society in Jamaica, and prove the means of carrying into effect still further plans of usefulness in favour of the negro population.

The Committee cannot conclude without renewing their humble and heartfelt expression of gratitude to that Divine Providence which has continued to bless the exertions of the Society; in the fervent hope that they will be further supported in their earnest endeavours to advance a cause so interesting to humanity. The friends of that cause will, they trust, feel the urgent necessity of affording to the Society increased means for its more extensive promotion, and will see, in what has already been effected, a sure pledge of future success, and a security that their liberality will not be exercised in vain.

The Report is followed by the first annual Report of the Jamaica Branch Association, of which the contents are no less satisfactory. Some interesting particulars are also subjoined, in nine appendices.

Subscriptions are received by Messrs. Coutts and Co. Strand; by Messrs. Hoare, Barnets, Hoare, and Co. Lombard Street; by Messrs. Hoare, Fleet Street; by Messrs. Hatchard, Piccadilly; and by Mr. Nisbet, Berners Street, Oxford-Street.

POLITICAL RETROSPECT.

DOMESTIC.—Two letters on the subject of the Catholic Question have been addressed to the Protestant members of the United Kingdom by one of our most esteemed nobles (Lord

Kenyon), equally worthy of notice for the truths which they inculcate, and for the force of argument with which these are pressed on the attention of the public. They have produced a

reply from the Duke of Newcastle, likewise expressive of the purest Protestant principles, and, in some degree, affording a pledge that our aristocracy will prove firm in their defence of the national religion.

At this period, when it appears nearly certain that our legislature will, in the next session of Parliament, come to some determination whether Ireland shall, for the future, become a Popish or remain a Protestant country, it may well be deemed advisable to call upon the Protestant part of the empire to come forward boldly, and give evidence whether they will "defend or abandon their religion as a part of the British constitution;" if they will support their King in his conscientious adherence to his coronation oath, or quietly suffer him to be insulted and threatened by a handful of furious and interested demagogues, who have clearly shewn that they would not scruple to proceed any lengths in order to enforce its violation. If the latter is the path chosen by the British empire, we have no hesitation in saying that it at once resigns its rank in the scale of nations, for it will have become careless of the great privilege conferred upon it by the Almighty, in bestowing on it the care of preserving the Christian religion in its purity, and by so doing, the country will have forfeited the tenure by which she receives so many blessings in his providential dealings with mankind. A single glance at the national history will suffice to shew that her power and influence abroad, and tranquillity and prosperity at home, have invariably increased and diminished according to the disposition evinced by the existing government to preserve the purity of Protestantism, or to mingle with it and restore the errors and corruptions of Popery. How great the loss of honour and power which the kingdom sustained during the reigns of Charles II. and his unhappy brother, and what an immediate renovation was experienced by the fortunes of the empire in every branch of them after the Revolution of 1688! The same may be observed at every succeeding period, when the desire to give Roman Catholics an influence in the legislature has per-

vaded the administration; and with these warnings, it is presumptuously to tempt the wrath of God, if they should be admitted to a participation which they would speedily endeavour to render a monopoly of power. The late election for the county of Clare, as well as the preceding ones at Waterford and Armagh, have sufficiently proved the extensive power possessed by the Popish hierarchy in Ireland, leaving no room for a doubt that if the law permitted it, the whole number of Irish representatives would, in the course of a few years, be chosen from among the followers of that Church; and having been early taught that the advancement of their peculiar system of religion, either by force or fraud, is their first great duty in life, it is not possible that they should lose any opportunity of exalting it, and putting down its rival, thus entailing on the nation the necessity of another struggle to regain the benefits of the Reformation.

FRANCE.—Great fears are entertained respecting the vintage, in consequence of the great quantity of rain which has fallen throughout the summer, and there is but little expectation of the wine turning out good. The quantity of fruit is however so large, that it is not probable the price will rise considerably. Some disappointment has been experienced, by the silence of the English Government on a reduction of duties upon French wines and brandies, which the latter nation had hoped would have been granted, on condition of a similar reduction being made in French duties, on certain descriptions of English manufactures.

PENINSULA.—The little news which has arrived from Spain, is of a nature by no means interesting; that from Portugal is of a very different description. The British Government having resolved not to involve itself in the internal affairs of Portugal, have ordered Captain Sartorius to salute Don Miguel, and the other members of his family, with the honours customarily paid to royalty. The request made by the British residents in Lisbon and Oporto, that British ships of war may be stationed in each of those ports, has been refused on the same principle.

A quarrel has taken place between the Queen Dowager and her son Don Miguel, which, although it originated in private motives, has already produced a considerable effect on public measures. The advancement of the Marquises del Loulé and de Chaves to dukedoms, the former, because of his marriage with Don Miguel's sister, the latter, on account of his opposition to the constitution, were earnestly pressed by the former, and as resolutely rejected by the latter, who accompanied his refusal with terms of severe reproach. The Queen's disposition is not one formed to acquiesce in disappointment, and her son, to deliver himself from her interference, has removed with the Infantes to the Palace of Necessidade, and confined his mother to that of Ajuda. The consequences are such as might have been anticipated; the anti-constitutionalists are now divided into two parties, and as neither of them are deficient in violence, and ability on one side is counteracted by authority on the other, much will probably be added to the miseries of the country, before the power of either can be established.

In the mean time, the severely oppressive measures pursued by Don Miguel towards the constitutionalists, continue to be followed up with great activity: the number of prisoners is daily augmented, many of whom are shipped off to the African forts and settlements, there to perish without further inquiry. The property of all emigrants, who have not received the royal permission to quit the country, is declared to be confiscated. The dependants of Chaves, who, mortified by the neglect he has received from the son, and strongly attached to the mother, wishes to bring the Government of the former into disgrace, in guerilla parties, plunder and lay waste the northern provinces, in the name of Don Miguel, who has been compelled to issue a proclamation, enjoining these bands to lay down their arms, under pain of being immediately shot if taken by his troops. The towns of Coimbra and Oporto, where the public feeling in favour of Don Pedro was most strongly displayed, are bereft of almost every inhabitant of respectability. Of these, above eight hundred

have reached this country to proceed to the Brazils, to seek there that peace and security denied them in their own country.

We mentioned, last month, a fleet from the Brazils was expected to arrive on the coast of Portugal. It put into Gibraltar, having the young Queen of Portugal on board. The Commander had been instructed to convey her to Vienna; but, when he learnt the actual state of affairs in Lisbon, he resolved to bring her to England. The news of this determination reached Don Miguel, by the arrival of the Duke of York steam packet in the Tagus: every measure short of actual embargo was employed to detain this vessel; and finally she was obliged to sail without the customary papers.—The intent of the Portuguese government was to prevent, if possible, the new destination of the infant Queen being known to the British commanders off the coast, and to employ the interval to intercept her in the passage:—in this they failed; she arrived safely at Falmouth.

A proclamation has been issued by Don Pedro, declaring Don Miguel to be the prisoner of a faction, and forced to adopt the line of conduct he is pursuing, by the dread of personal injury; as he does not believe his brother to be either so irreligious or disloyal a man as to violate his oath to God, and his duty to his Sovereign, under any other circumstances; and calling on all dutiful and loyal Portuguese to take arms, with a view to liberate Don Miguel, and crush the faction by which he is imprisoned.

RUSSIA AND TURKEY.—The capture of the fortress of Schumla has been contradicted; and, according to all the accounts received during the past month, the state of the war in Europe appears decidedly in favour of the Turks. The Russians are still before this important post; but are not apparently gaining any great advantages over the garrison, who have proved their strength and resolution in many bloody and well-contested skirmishes; whilst the detaining so large an army in an unhealthy situation, and where they are very imperfectly supplied with provisions, must be liable to destroy as many lives as could by

possibility be expended in an attempt to carry the place by a coup de main, did the case admit of any hope of success. Nor are the Emperor's operations against Vorno more successful; though closely invested both by sea and land, it still continues to make a determined resistance; and orders have been dispatched to the Captain Pacha, from Constantinople, to defend it to the last extremity. This being the case, it is improbable that the Russians will now attempt the passage of the Bolkan, as the campaign must be speedily drawing towards a close. But their reverses have been more serious in another quarter. A large body of Turks crossed the Danube, near Crajora, and surprised the Russian general, Guismar, in his cantonments, who was obliged to retire upon Slatina; while Count Longueron, who hastened to his assistance, only arrived in time to cover his retreat; leaving to the conquerors a large quantity of cattle, with considerable magazines of provisions and ammunition, and more than forty pieces of artillery. They are now supposed to be preparing for

an attack on Bucharest, which the inhabitants are evacuating; as the Turks carry all the population beyond the Danube, as if determined to make a desert of Wallachia. In a short time the fate of this province must be decided; and, whatever may be the result, its condition must be deplorable; as the plague breaks out at intervals, and its ravages cannot fail of greatly increasing the miseries of war. European discipline and tactics have, it appears, wrought little change in the Turkish mode of warfare: but it is evident they have in their service officers well versed in military affairs, and who know how to take every advantage of their own position, and the mistakes of their opponents. It is said, that the Emperor begins to be desirous of peace; and, under these circumstances, it is not surprising if such should be the case.

The Grand Vizier has repaired to Adrianople, in his way to Schumla, where he is to take the command; and the Sultan is also ready to join the army: but in this he will be guided by circumstances.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

LAMBETH.—The New Church of St. Mary, in the Parish of Lambeth, has been consecrated by the Lord Bishop of Winchester, and opened for Divine Service. It is calculated to hold 2,000 persons.

WOLVERHAMPTON.—The first stone of a New Church has been laid at Wolverhampton by the Honourable and Very Reverend H. L. Hobart, D. D. Dean of Windsor and Wolverhampton. The building will contain 2,300 sittings, 1,300 of which will be free. A portion of the expense will be defrayed by subscription of the inhabitants, and the remaining part by His Majesty's Commissioners for building New Churches.

ORDINATIONS.—1828.

<i>Chichester</i> June 24,	<i>Gloucester</i> June 22,	<i>Winchester</i> July 13,
<i>Exeter</i> June 22,	<i>Llandaff</i> Sept. 21,	<i>Worcester</i> July 25,
	<i>Salisbury</i> June 22,	

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Allen, Thomas Edward		St. John's	Camb.	Exeter
Atkinson, Henry	B. A.	Magdalene	Camb.	Exeter
Blower, James		Lit.		Llandaff
Brook, William	B. A.	Queen's	Oxf.	Winchester
Burmester, George	M. A.	Balliol	Oxf.	Chichester
Campbell, John Courtenay	B. A.	University	Oxf.	Gloucester
Cox, Edward Bethell		Christ	Camb.	Winchester
Dowling, John Goulter	B. A.	Wadham	Oxf.	Gloucester
Duffus, John	B. A.	Queen's	Oxf.	Gloucester
Goodwin, John Bennett	B. A.	Sidney	Camb.	Exeter
Grenfell, Algernon	M. A.	University	Oxf.	Exeter
Guille, Philip	B. A.	Pembroke	Oxf.	Winchester
Haden, John Clarke	B. A.	Corpus Christi	Camb.	Winchester
Harington, Edward Charles	B. A.	Worcester	Oxf.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hart, John	B. A.	Exeter	Oxf.	Exeter
Harvey, William Woodis	B. A.	Queen's	Camb.	Exeter
Hone, Richard Brindley	B. A.	Brasenose	Oxf.	Gloucester
Hughes, Jenkin	B. A.	Jesus	Oxf.	Llandaff
Irvine, Robert	M. A.	Magdalen Hall	Oxf.	Winchester
Kingdon, Samuel Nicholson	B. A.	Trinity	Camb.	Exeter
Landon, George	B. A.	Worcester	Oxf.	Exeter
Langdon, Gilbert Henry		St. Peter's	Camb.	Winchester
Llewellyn, William	Lit.			Llandaff
Mayo, William	B. A.	Magdalen Hall	Oxf.	Gloucester
Medley, John	B. A.	Wadham	Oxf.	Exeter
Milliken, Richard	B. A.	Trinity	Dublin	Chichester
Morgan, David	Lit.			Llandaff
Morgan, Theophilus	Lit.			Llandaff
Morgan, Thomas	Lit.			Llandaff
Newland, Henry Garrett	B. A.	Corpus Christi	Camb.	Chichester
Parker, Samuel Hay	B. A.	Pembroke	Oxf.	Worcester
Parlby, John Hall	B. A.	University	Oxf.	Exeter
Peck, Jasper	B. A.	Trinity	Oxf.	Salisbury
Peel, Robert	B. A.	Trinity	Camb.	Gloucester
Perry, Edward	B. A.	Worcester	Oxf.	Worcester
Phelps, John	B. A.	Queen's	Oxf.	Salisbury
Powell, Morgan	Lit.			Llandaff
Prevost, Sir George, <i>Bart.</i>	M. A.	Oriel	Oxf.	Gloucester
Prosser, Joseph Camplin	Lit.			Llandaff
Randall, James	M. A.	Trinity	Oxf.	Winchester
Rawlings, Charles	B. A.	Trinity	Camb.	Exeter
Reekes, Henry	B. A.	Clare Hall	Camb.	Chichester
Rice, Francis William	B. A.	Christ Church	Oxf.	Gloucester
Roy, Edmund	M. A.	Pembroke	Oxf.	Worcester
Sampson, Richard King	B. A.	Jesus	Camb.	Chichester
Scott, George William	B. A.	Trinity	Camb.	Exeter
Serrell, Henry Digby	B. A.	Queen's	Oxf.	Winchester
Sims, Courthorpe	M. D.	Trinity	Camb.	Chichester
Stroud, Joseph	M. A.	Wadham	Oxf.	Llandaff
Tanner, James	B. A.	Queen's	Oxf.	Winchester
Thomas, Horatio James	Lit.			Llandaff
Thorne, Michael	B. A.	Lincoln	Oxf.	Exeter
Victor, Henry Hasted	B. A.	Clare Hall	Camb.	Chichester
Woodham, Thomas Fielder	B. A.	Worcester	Oxf.	Winchester
Yonge, Frederick	B. A.	Jesus	Camb.	Exeter
Young, Edward	B. A.	Trinity	Camb.	Winchester

PRIESTS.

Baker, Francis Edward	B. A.	St. Alban Hall	Oxf.	Chichester
Beath, Henry	B. A.	St. John's	Camb.	Chichester
Booth, John	B. A.	Queen's	Camb.	Worcester
Bosanquet, George Henry	B. A.	Trinity	Oxf.	Salisbury
Brookes, Thomas Morris	B. A.	Queen's	Camb.	Chichester
Bussell, William John	B. A.	Pembroke	Oxf.	Exeter
Cary, James Walter	M. A.	Magdalen Hall	Oxf.	Winchester
Davies, Thomas	Lit.			Llandaff
Evans, John	B. A.	Pembroke	Camb.	Winchester
Fulford, Francis	B. A.	Fell. of Exeter	Oxf.	Exeter
Gardiner, William	B. A.	Exeter	Oxf.	Gloucester
Gordon, Richard	Lit.			Llandaff
Gibson, Christopher Mends	B. A.	Jesus	Camb.	Exeter
Griffith, Thomas	B. A.	Jesus	Oxf.	Llandaff
Hall, William Cradock	B. A.	Queen's	Oxf.	Chichester
Hawtrey, Edward Craven	M. A.	King's	Camb.	Winchester
Hill, Richard Humfrey	B. A.	St. John's	Camb.	Salisbury
Howard, William	S. C. L.	New	Oxf.	Winchester
Hughes, William	B. A.	Lincoln	Oxf.	Winchester
Hull, Henry William	M. A.	Oriel	Oxf.	Exeter

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Jenkins, George Thomas Picton	B. A.	Pembroke	Oxf.	Gloucester
Jerram, James	B. A.	Wadham	Oxf.	Winchester
Jollands, Charles	B. A.	St. John's	Camb.	Chichester
Jones, Calvert Richard	B. A.	Oriel	Oxf.	Llandaff
Kenyon, Bedford	B. A.	St. Mary Hall	Oxf.	Exeter
Livesay, George William	B. A.	Clare Hall	Camb.	Winchester
Moore, Arthur	B. A.	University	Oxf.	Gloucester
Morgan, Robert	B. A.	Magdalen	Oxford	Winchester
Neville, Henry Walpole	M. A.	Magdalene	Camb.	Chichester
Neville, William Latimer	B. A.	Queen's	Oxf.	Winchester
North, Charles William	B. A.	St. John's	Camb.	Chichester
Okes, Richard	M. A.	King's	Camb.	Winchester
Pinnock, Henry	B. A.	St. Peter's	Camb.	Exeter
Place, Harry Jordan	B. A.	Clare Hall	Camb.	Llandaff
Price, John	Lit.			Llandaff
Prosser, Evan	Lit.			Llandaff
Roberts, Philip	B. A.	Jesus	Camb.	Worcester
Scott, William	B. A.	St. Peter's	Camb.	Chichester
Smith, Abel	B. A.	Christ	Camb.	Worcester
Smith, John Jennings	B. A.	Catharine Hall	Camb.	Gloucester
St. Aubyn, William John	B. A.	Downing	Camb.	Exeter
Thomas, Evan Price	Lit.			Llandaff
Thomas, Richard Caddy	S. C. L.	Exeter	Oxf.	Exeter
Vicary, Abraham Thomas Rogers	B. A.	Jesus	Camb.	Exeter
Williams, Thomas	Lit.			Llandaff
Williamson, Frederic	B. A.	Christ Church	Oxf.	Winchester
Woods, George Henry	M. A.	Wadham	Oxf.	Chichester
Yule, John Carslake Duncan	B. A.	Jesus	Camb.	Exeter

Deacons, 56—Priests, 48—Total, 104.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Campbell, J. Courtenay ..	Dom. Chapl. to the Duke of Argyll.
Fayrer, Joseph	Mast. of Chard Grammar School.
Glaspe, A. R.	Dom. Chapl. to H. R. H. the Duke of Cambridge.
Johnson, J.	Dom. Chapl. to the Marquess of Hastings.
Lloyd, T.	Dom. Chapl. to Viscount Melbourne.
Stanton, J.	Dom. Chapl. to the Marquess of Northampton.
Thornton, W. J.	Dom. Chapl. to the Earl of Leven and Melville.
Wrangham, G. W.	Dom. Chapl. to the Duke of Montrose.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Beadon, Richard J.	Holcombe Burnell, V.	Devon.	Exeter	{ Preb. of Holcombe in C. C. of Wells.
Colpoys, M.	North Waltham, R.	Hants	Winchest.	Bp. of Winchester.
Dallas, A.	Wonston, R.	Hants	Winchest.	Bp. of Winchester.
Dealtry, William ..	Chancellorship of Diocese of		Winchest.	Bp. of Winchester.
Furieux, T.	St. Germain's, P. C.	Cornwall	Exeter	Dn. & Cns. of Windsor.
Gibson, Arthur ..	Chedworth, V.	Gloucest.	Gloucest.	Queen's Coll. Oxf.
Green, Henry	Upton Snodbury, V.	Worcest.	Worcest.	Rev. H. Green.
Hayton, John	Ryhope, P. C.	Durham	Durham	R. Bishopwearmouth.
Hobson, William ..	Thurton, P. C.	Norfolk	Norwich	Sir T. B. Proctor, Bart.
James, Edward ..	Preb. in Cath. Ch. of		Winchest.	Bp. of Winchester.
Lunn, Francis ..	{ Butleigh, V. with Baltonsbury, C.	} Somerset	Bath & W.	Hon. G. N. Grenville.
Richardson, D. ..	{ R. of Wilton Gilbert, to Brancepeth, R.			
Ripley, R.	Chester-le-Street, P. C.	Durham	Durham	Lord Durham.
Robinson, Thomas ..	Archdeaconry of Madras		Calcutta	Bp. of Calcutta.
Salter, John	Iron Acton, R.	Gloucest.	Gloucest.	Christ Ch. Oxf.
Tavel, G. F.	{ Barnham St. Gregory, R. with Barnham St. Martin, R. and Euston, R.	} Suffolk	Norwich	Duke of Grafton.
Taylor, John	St. Mich.-at-Thorn, Norw.			
	P. C. Norfolk	Norwich	Lady Suffield.	

Name.	Preferment.	County.	Diocese.	Patron.
Warner, G. Lee ..	St. Mary Breden, Canterbury	V. Kent.	Canterb.	H. L. Warner, Esq.
Wilkinson, John ..	South Croxton, R.	Leicester	Lincoln	Duke of Rutland.
Wrangham, G. W.	Thorpe Bassett, R.	York	York	Archbishop of York.

CLERGYMEN DECEASED.

Churton, W. R. . . .	{ Fellow of Oriel College and Dom. Chapl. to his Grace the Archbishop of Canterbury.	Oxford																	
Crofts, John	{ Whissonett, R. and Stratton Strawless, R.	Norfolk	Norwich	{ Rev. J. Crofts. R. Marsham, Esq.															
Davies, John	Holy Trinity, Coventry, V.	Warwick	Lichfield	The King.															
Davies, Thomas . .	Wenvoe, R.	Glamorg.	Llandaff	P. Britt, Esq.															
Diggle, Wadham . .	Esher, R.	Surrey	Winchest.	H. J. Pye, Esq.															
Eddell, B. G. . . .	Chilvers Coton, R.	Warwick	Lichfield	Lord Chancellor.															
Holt, George	{ Teversall, R. and Cuckney, V.	Notts	York	{ T. Bury, Esq. Earl Manvers.															
Howard, Thomas . .	Hoggeston, R.	Bucks	Lincoln	Worcester Coll. Oxf.															
Maddock, Samuel .	Abdon, R.	Salop	Hereford	Earl of Pembroke.															
Michell, J. D. C. L.	{ Preb. in Cath. Ch. of and Fairford, V.	Gloucester	Gloucester	Lord Chancellor.															
Miller, J. C. D. D.	Milton Malsor, R.	Northam.	Peterboro'	Rev. W. Paget.															
Monkhouse, J. . .	{ Market Deeping, R. and St. Mary Stamford, R.	Lincoln	Lincoln	{ The King. Marq. of Exeter.															
Randolph, Herbert	{ Letcombe Bassett, R. and Chute, V.	Berks	Salish.	{ Corp. Chr. Coll. Oxf. Preb. of Salisbury.															
Russell, John . . .	Sutton Courtney, V.	Berks.	Salisbury	Dn. & Cns. of Windsor.															
Thornes, William	{ Cardiston, R. and Alberbury, V.	Salop	Heref.	{ Sir R. Leighton, Bart. All Souls' Coll. Oxf.															
Waddilove, R. D.	{ Deanery of Ripon Archd. of East Riding, and Preb. of Wistow		York	Archbishop of York.															
D. D.	{ Burton Cherry, R. and Topcliffe, R. with Dishforth, C.	York	York	{ R. Moxon, Esq. Pec. of D. & C. of York.															
Whalley, T. S. D. D.	Hagworthingham, R.	Lincoln	Lincoln	Bishop of Ely.															
<table><tr><th>Name.</th><th>Residence.</th><th>County.</th></tr><tr><td>Carter, R.</td><td>Shotwick</td><td>Chester.</td></tr><tr><td>Jackson, William</td><td>Rye</td><td>Sussex.</td></tr><tr><td>Payne, Henry, D. C. L.</td><td>Fellow of St. John's Coll.</td><td>Oxford.</td></tr><tr><td>Spilsbury, Thomas</td><td>Downend</td><td>Gloucester.</td></tr></table>					Name.	Residence.	County.	Carter, R.	Shotwick	Chester.	Jackson, William	Rye	Sussex.	Payne, Henry, D. C. L.	Fellow of St. John's Coll.	Oxford.	Spilsbury, Thomas	Downend	Gloucester.
Name.	Residence.	County.																	
Carter, R.	Shotwick	Chester.																	
Jackson, William	Rye	Sussex.																	
Payne, Henry, D. C. L.	Fellow of St. John's Coll.	Oxford.																	
Spilsbury, Thomas	Downend	Gloucester.																	

CLERGYMEN MARRIED.

Rev. Robert Grant, B.C.L. Fellow of Winchester College, Vicar of Bradford Abbas, Dorsetshire, and late Fellow of New College, Oxford, to Frances Mary, fourth daughter of Sir George Garrett, of Gatcombe House.

Rev. James Collett Ebden, M. A. Fellow of Trinity Hall, Cambridge, to Eliza, only daughter of the late Sydenham T. Wylde, Esq. of Burrington, Somersetshire.

Rev. Alfred Olivant, M. A. Fellow of Trinity College, Cambridge, to Alicia Olivia, daughter of Lieutenant-General Spencer, of Bramley Grange, Yorkshire.

Rev. Joseph Hudson, M. A. Fellow of St. Peter's College, Cambridge, to Barbara Wells, second daughter of the Rev. Thomas Lowry, D. D.

NOTICES TO CORRESPONDENTS.

Many thanks to our friend "S. J." of Devonport, and to our other friend at Exeter.

"J. B." near Leicester is not forgotten.

"Clerical Funds" in our next.

"A Constant Reader's" difficulty shall, as far as we are able, be solved.

"B. B. P." is under consideration. We hesitate about the paraphrase.

To discover the intention of the "Observations upon Eight Lectures, &c." we are at a loss. They do not quite suit us.

The omission mentioned by a "Scotch Episcopalian" has not been our fault; and although we cannot at present attend to his other suggestion, yet it shall not be forgotten.

"W." upon the Irish Reformation Society in our next.

"W. T." should have heard from us long since, had it been profitable for him.

ERRATA.

Page 561, line 32, for "she would be surpassed," read "she would not be surpassed."

563, 10, for "from," read "for."

566, 2, for "Protestant, Episcopal," read "Protestant-Episcopal."